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OF THE

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VOL. VII.

LONDON:

Printed for G. G. and J. ROBINSON, J. JOHNSON, J. NICHOLS, J. SEWELL, H. L. GARDNER, F. and C. RIVINGTON, W. OTRIDGE and SON, G. NICOL, E. NEWBERY, HOOKHAM and CARPENTER, R. FAULDER, W. CHAPMAN and SON, J. DEIGHTON, D. WALKER, J. ANDERSON, T. PAYNE, J. LOWNDES, P. MACQUEEN, J. WALKER, T. EGERTON, T. CADELL, jun. and W. DAVIES, R. EDWARDS, VERNOR and HOOD, J. NUNN, MURRAY and HIGHLEY, T. N. LONGMAN, LEE and HURST, and J. WHITE.

1798.

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NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

GESNER (CONRAD), an eminent ſcholar, phyſician, and philoſopher, was born at Zurich in Switzerland in 1516, where he alſo received the firſt rudiments of learning. He diſcovered great facility of genius; but the circumſtances of his father would not allow him to make his ſon a ſcholar, and he was about to diſcontinue his ſtudies, when Ammien, profeſſor of Latin and eloquence at Zurich, took him to his own houſe, and charged himſelf with the care of his education. By the death of his father, he was a ſecond time reduced to great extremities, and fell into a dropſical diſorder. On the recovery of his health, he reſolved to travel, and ſeek his fortune. He went to Straſburg, where he made ſome progreſs in the hebrew language; and, the civil wars of Switzerland having ſubſided, he was allowed a penſion from the academy of Zurich, to enable him to make the tour of France. He accordingly went to Paris, accompanied by John Friſius, the early friend of his youth, and partner of his ſtudies. From Paris he returned to Straſburg, whence he was invited by the univerſity of Zurich, to preſide over a ſchool. Here he married, but, finding his appointment inadequate to the maintenance of a family, he was obliged to ſeek for other reſources. From his childhood he had a great propenſity to ſtudy phyſic, and he now devoted all the time he could ſpare from his ſchool to books of medicine. At length he left in diſguſt his ſituation at Zurich, and proceeded to Baſil, where he employed his time in reading the greek phyſicians in their own language, till he was made greek profeſſor at Lauſanne. This ſituation afforded him the

means of attending to his favourite purſuits, and enabled him to go to Montpelier, where having ſtudied anatomy and botany for ſome time, he returned to Zurich, entered upon his profeſſion as a phyſician, and was admitted to a doctor's degree. He was ſoon afterwards made profeſſor of philoſophy, a ſituation which he adorned for the ſpace of twenty-four years, that is, as long as he lived, for in 1565 he was carried off by the plague. He wrote no leſs than ſixty-ſix pieces, on the ſubjects of grammar, botany, medicine, natural hiſtory, of which the principal are theſe.

I. An univerſal dictionary, publiſhed at Zurich in 1545, or a dictionary of books and authors, which was the firſt work of the kind, and has been the model of all ſubſequent ones.

II. Hiſtory of animals, in 4 vol. folio, Zurich 1551; a great and ſplendid work, though not always the moſt accurate.

III. A greek and latin lexicon. He was a perfect maſter of both the languages; but, as he himſelf acknowledges in the work, he wrote it for bread, and it is conſequently not without faults.

IV. Opera botanica, Nuremburg, folio. We owe to Geſner the having firſt diſtinguiſhed the genera of plants, from a compariſon of their flowers, ſeeds, and fruits.

In juſtice to the memory of Conrad Geſner, it is neceſſary to add, that, on account of the variety of his attainments, and the extent of his learning, he was named, by way of diſtinction, the german Pliny.

GESNER (Solomon), bookſeller at Zurich, in Switzerland, and author of many elegant and admired poems in the german language, born at Zurich, 1730. He was, for ſeveral years before his death, a member of the ſenate of his native city. He was an admirable landſcape-painter as well as poet. The greater part of his pictures were diſpoſed of in England, where perhaps he has been better known as a painter than a poet. Among his writings, "the death of Abel" is that which is beſt known in England. He died March 2, 1788.

GESNER (Solomon), a celebrated theologian of the lutheran perſuaſion, in the ſixteenth century. He wrote a great number of works, ſuch as eſſays, diſſertations, ſermons, &c. He died at Wittenburg in 1605.

GESNER (John-Matthew), a profound ſcholar, and moſt acute critic, was born at a village near Newburg, in Germany, in the year 1691. He was of the family of Conrad Geſner above mentioned. He loſt his father at a very early age; but, by the kindneſs of a father-in-law, he was enabled to follow the bent of his natural inclination for learning, and ſtudied for eight years under Nicolas Keelerus,

at

at Anſpach. In conſequence of the recommendation of Buddeus, he was appointed to ſuperintend the public ſchool of Weinheim, in which character he remained eleven years. From Weinheim he was removed to a ſituation equally honourable, and more lucrative, at Anſpach; whence, after ſome other changes of no great importance in his ſituation, he finally returned to Gottingen. Here he received the reward of his talents and induſtry in ſeveral advantageous appointments. He was made profeſſor of humanity, public librarian, and inſpector of public ſchools, in the diſtrict of Luneburg. He died at Gottingen, univerſally lamented, and eſteemed, in the year 1761.

His works of greateſt importance are various editions of the claſſics, both greek and latin, and, above all, a Theſaurus of the latin tongue, which whoever poſſeſſes will probably not require the aid of any other latin lexicon. The editions of the claſſics which received the correcting hand of Geſner, and which are more popular, are the Horace and the Claudian. The work which he himſelf valued the moſt, and which was not publiſhed till after his death, is the Argonautics of Orpheus, with the tracts de lapidibus, and the hymns. Many ingenious and learned men have not thought it beneath them to write in recommendation of Geſner's talents and virtues; but our readers will receive more various and particular information from a narrative on this ſubject written by Erneſtus, and addreſſed to Ruhnkenius. An excellent portrait of Geſner is prefixed to his latin Theſaurus.

GETA (Septimius), ſon of the emperor Severus, and brother of Caracalla, who was jealous of his accompliſhments, and finally ſtabbed him in the arms of Julia, their common mother. Geta died at the age of twenty-three years, and 212 after Chriſt. Caracalla conſecrated, to the temple of Serapis, the ſword with which, as he boaſted, he had ſlain his brother Geta, who nevertheleſs received the funeral honour of a Roman emperor, and was placed among the gods. Sit *divus*, dum non ſit *vivus*, was the obſervation of his brother.

GETHIN (Lady Grace), an Engliſh lady of uncommon parts, was the daughter of Sir George Norton, of Abbots-Leith in Somerſetſhire, and born in 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin-grott in Ireland. She was miſtreſs of great accompliſhments natural and acquired, but did not live long enough to diſplay them to the world, for ſhe died in her 21ſt year. She was buried in Weſtminſter-abbey, where a beautiful monument with an inſcription is erected over her: and, moreover, for perpetuating her memory, pro-

viſion was made for a ſermon to be preached in Weſtminſter-abbey, yearly, on Aſh-wedneſday, for ever. She wrote, and left behind her in looſe papers, a work, which, ſoon after her death, was methodized and publiſhed under the title of Reliquiæ Gethinianæ; or, ſome remains of the moſt ingenious and excellent lady, Grace Lady Gethin, lately deceaſed; being a Collection of choice Diſcourſes, pleaſant Apophthegms, and witty Sentences. Written by her, for the moſt Part, by Way of Eſſay, and at ſpare hours, 1700," 4to. with her picture before it. This work conſiſts of diſcourſes upon Friendſhip, Love, Gratitude, Death, Speech, Lying, Idleneſs, The World, Secrecy, Proſperity, Adverſity, Children, Cowards, Bad Poets, Indifferency, Cenſoriouſneſs, Revenge, Boldneſs, Youth, Age, Cuſtom, Charity, Reading, Beauty, Flattery, Riches, Honour, High Places, Pleaſure, Suſpicion, Excuſes, &c.; and, as it is very ſcarce, and not eaſily to be procured, the following extract from it may properly be produced as a ſpecimen of the author's abilities and manner. "Reading," ſays ſhe, "ſerves for delight, for ornament, and for ability: it perfects nature, and is perfected by experience, the crafty condemn it, ſimple admire it, and wiſe men uſe it. Some books are to be taſted or ſwallowed, and ſome few to be chewed or digeſted. Reading makes a full man, conference a ready man, and writing an exact man. He that writes little needs a great memory: he that confers little, a preſent wit: and he that reads little needs much cunning, to make him ſeem to know that which he does not. Hiſtory makes men wiſe, poetry witty, mathematics ſubtle, philoſophy deep, morals grave, logic and rhetoric able to contend; nay, there is no impediment in the wit but may be wrought out by fit ſtudy, where every defect of the mind hath its proper receipt." Among Mr. Congreve's poems are to be found, "Verſes to the Memory of Grace Lady Gethin, occaſioned by reading her Book, intituled, 'Reliquiæ Gethinianæ;'" in which the agreeable writer, after ſpeaking of the ſhortneſs of life, and the difficulty of attaining knowledge, proceeds thus:

Whoe'er on this reflects, and then beholds
With ſtrict attention what this book unfolds,
With admiration ſtruck, ſhall queſtion, who
So very long could live ſo much to know?
For ſo complete the finiſh'd piece appears,
That learning ſeems combin'd with length of years;
And, both improv'd by pureſt wit, to reach
At all that ſtudy or that time can teach.
But to what height muſt his amazement riſe,
When, having read the work, he turns his eyes
Again to view the foremoſt opening page,
And there the beauty, ſex, and tender age,
Of her beholds, in whoſe pure mind aroſe
Th' ethereal ſource, from whence this current flows!

GETHING (RICHARD), a curious penman, was, according to Wood, of Herefordſhire, but ſettled at the hand and pen in Fetter-lane, London, as early as 1616, about which time he publiſhed a copy-book of various hands, in 26 plates, oblong quarto, well executed, conſidering the time. In 1645, he publiſhed his Chirographia, in 37 plates, wherein he principally aims at the improvement of the italian hand. There is another edition of this book dated 1664, perhaps after his death, as it has this title, "Gething's Redivivus," with his picture in the front. In 1652, his Calligraphotechnia was propagated from the rolling-preſs—it contains thirty-ſix folio-plates, with his picture, which has a label round it, inſcribing him aged 32. This ſeems to be a re-publication of his former works, for ſome of the plates are dated 1615, 1616, and it is dedicated to Sir Fran. Bacon, who died in 1626, which was a long time before this publication in 1652.

GEVARTIUS (JOHN GASPAR), a learned critic, was the ſon of an eminent lawyer, and born at Antwerp in 1593. Many authors have called him ſimply John Gaſpar, and ſometimes he himſelf was content with doing this; ſo that, perhaps, he is better known by the name of Gaſpar than Gevartius. His firſt application to letters was in the college of Jeſuits at Antwerp, whence he removed to Louvain, and then to Douay. He went to Paris in 1617, and ſpent ſome years there in the converſation of the learned. Returning to the Low-countries in 1621, he took the degree of LL.D. in the univerſity of Douay, and afterwards went to Antwerp, where he was made town-clerk, a poſt he held to the end of his life. He married in 1625, and died in 1666, aged 72. He had always a taſte for claſſical learning, and devoted a great part of his time to literary purſuits. In 1621, he publiſhed at Leyden, in 8vo. "Lectionum Papinianarum Libri quinque in Statii Papinii Sylvas;" and, at Paris in 1619, 4to. "Electorum Libri tres, in quibus plurima veterum Scriptorum loco obſcura & controverſa explicantur, illuſtrantur, & emendantur." Theſe, though publiſhed when he was young, have eſtabliſhed his reputation as a critic: but he was alſo a poet, and gave many ſpecimens of his ſkill in verſifying: witneſs, amongſt others, a Latin poem, publiſhed at Paris 1618, on the death of Thuanus, "Hiſtoriæ ſui temporis ſcriptoris incomparabilis," as he juſtly calls him. He kept a conſtant correſpondence with the learned of his time, and ſome of his letters have been printed: there are 12 to Nicholas Heinſius, in the "Sylloge Epiſtolarum," by Burman. Our Bentley mentions Gaſpar Gevartius as a man famous in his day; and tells us, that "he undertook an edi-

tion of the poet Manilius, but was prevented by death" from executing it.

GHILINI (JEROME), an Italian writer, born at Monza, in Milan, 1589, was educated by the Jeſuits at Milan in polite literature and philoſophy. He went afterwards to Parma, where he began to apply himſelf to the civil and canon law; but was obliged to deſiſt on account of ill health. He returned home, and upon the death of his father married: but loſing his wife, he became an eccleſiaſtic, and reſumed the ſtudy of the canon law, of which he was made doctor. He lived to be 80 years of age, and was the author of ſeveral works; the moſt conſiderable of which, and for which he is at preſent chiefly known, is his "Theatro d' Huomini Letterati." The firſt part of this was printed at Milan, 1633, in 8vo. but it was enlarged and reprinted in 2 vols. 4to. at Venice, 1647. Baillet ſays, that this work is eſteemed for its exactneſs, and for the diligence which the author has ſhewn, in recording the principal acts and writings of thoſe he treats of, but this is not the opinion of M. Monnove his annotator, nor of the learned in general. It is pretty well agreed, that, excepting a few articles, where more than ordinary pains ſeem to have been taken, Ghilini is a very injudicious author, deals in general and inſipid panegyric, and is, to the laſt degree, careleſs in the matter of dates. This work, however, for want of a better, has been made much uſe of, and is even quoted at this day by thoſe who know its imperfections.

GHIRLANDAIO (DOMENICO), a Florentine painter, born in 1449, was at firſt intended for the profeſſion of a goldſmith, but followed his more prevailing inclinations to painting with ſuch ſucceſs, that he is ranked among the firſt maſters of his time. Nevertheleſs, his manner was gothic and very dry; and his reputation is not ſo much fixed by his own works, as by his having had Michael Angelo for his diſciple. He died at 44 years of age, and left three ſons, David, Benedict, and Rhandolph, who were all of them painters.

GIANNONI (PETER), born at Naples, in 1680, died in Piedmont in 1748. He wrote a hiſtory of Naples, which ſo offended the court of Rome, that, to avoid perſecution, he was compelled to take refuge in the territories of the king of Sardinia. His work has been tranſlated into French, by Deſmanceaux, and is admired for its purity of ſtyle.

GIBBON (EDWARD), author of the "Hiſtory of the Decline and Fall of the Roman Empire." He was born at Putney in 1737, and was ſent at a very early age to the grammar ſchool at Kingſton, from which he was removed to Weſtminſter ſchool; from this ſeminary he went to Magdalen-College,

College, Oxford; and from Oxford to Lauſanne. At Oxford he imbibed the principles of popery; his friends, alarmed at this, ſent him to the Sage of Ferney, for a cure.—It wrought an effectual one, for he came home a confirmed infidel. He was, at one period of life, a member of parliament and a lord of trade; but when his friend, lord North, ceaſed to be miniſter, Mr. Gibbon retired to Switzerland, where he propoſed to ſpend the remainder of his life in literary retirement. His "Hiſtory of the Decline and Fall of the Roman Empire" requires no remark nor eulogium from us. The following is given as his character as a writer, by Mr. Porſon, in his "Letters to Archdeacon Travis."

"An impartial judge, I think, muſt allow that Mr. Gibbon's hiſtory is one of the ableſt performances of its kind that has ever appeared. His induſtry is indefatigable; his accuracy ſcrupulous; his reading, which indeed is ſometimes oſtentatiouſly diſplayed, immenſe; his attention always awake; his memory extenſive; his periods harmonious.—His reflections are often juſt and profound; he pleads eloquently for the rights of mankind, and the duty of toleration; nor does his humanity ever ſlumber, unleſs when women are raviſhed, or the chriſtians perſecuted. Mr. Gibbon ſhews, it is true, ſo ſtrong a diſlike to chriſtianity as viſibly diſqualifies him for that ſociety, of which he has created Ammianus Marcellinus preſident. I confeſs that I ſee nothing wrong in Mr. Gibbon's attack on Chriſtianity; it proceeded, I doubt not, from the pureſt and moſt virtuous motive. We can only blame him for carrying on the attack in an inſidious manner, and with improper weapons. He often makes, when he cannot eaſily find, an occaſion to inſult our religion; which he hates ſo cordially, that he might ſeem to revenge ſome perſonal injury. Such is his eagerneſs in the cauſe, that he ſtoops to the moſt aukward perverſion of language for the pleaſure of turning the Scripture into ribaldry, or of calling Jeſus an impoſtor. Though his ſtyle is in general correct and elegant, he ſometimes *draws out the thread of his verb ſtyle finer than the ſtaple of his argument.* In endeavouring to avoid vulgar terms, he too frequently dignifies trifles, and clothes common thoughts in a ſplendid dreſs, that would be rich enough for the nobleſt ideas. In ſhort, we are too often reminded of the great man, Mr. Prig, *the auctioneer, whoſe manner was ſo inimitably fine, that he had as much to ſay upon a ribbon as a Raphael.* Sometimes, in his anxiety to vary his phraſe, he becomes obſcure; and, inſtead of calling his perſonages by their names, defines them by their birth, alliance, office, or other circumſtances of their hiſtory. Thus an honeſt gentleman is often deſcribed by a circumlocution, leſt the ſame word ſhould be twice repeated

in the ſame page. Sometimes, at his attempts at elegance, he loſes ſight of Engliſh, and ſometimes of ſenſe, A leſs pardonable fault is that rage for indecency, which pervades the whole work; but eſpecially the laſt volumes. And to the honour of his conſiſtency, this is the ſame man who is ſo prudiſh, that he dares not call Beliſarius a cuckold; becauſe it is too bad a word for a *decent* hiſtorian to uſe. If the hiſtory were anonymous, I ſhould gueſs that theſe diſgraceful obſcenities were written by ſome debauchee, who, having from age, or accident, or exceſs, ſurvived the practice of luſt, ſtill indulged himſelf in the luxury of ſpeculation, *and expoſed the impotent imbecillity, after he had loſt the vigour of the paſſions.*"

Mr. Gibbon wrote other things beſides his hiſtory, which will probably laſt as long as the Engliſh language. His Eſſay on Hiſtory was firſt written in French, and afterwards tranſlated into Engliſh: the Diſſertation on the Sixth Æneid diſplays great acuteneſs as well as erudition; and his letter to Mr. Davis, in anſwer to animadverſions on his hiſtory, will ever be conſidered as a maſter-piece of writing. We could eaſily fill a large portion of our volume with anecdotes of this truly eminent man; but our limits oblige us to be conciſe. He died in 1794.

GIBBS (JAMES), was born at Aberdeen, in 1683. He ſtudied architecture in Italy, and about the year 1720 became the architect moſt in vogue. He gave the deſign of St. Martin's church, which was finiſhed in five years, and coſt 32,000*l*. The New-church, at Derby; the New-buildings, at King's College, Cambridge, and the Senate-houſe there, are a part of his works. His, likewiſe, was St Mary's in the Strand, one of the fifty new churches, a monument of the piety more than the taſte of the nation. In 1728, he publiſhed a large folio of his own deſigns, which he ſold for 1500*l* and the plates for 400*l*. more. Died Auguſt 5, 1754.

GIBALYN (LE COMPTE DE), author of "Le Monde Primitif," born 1725, died 1784. For this really great work he twice received the prize of 1200 livres given by the french academy to the moſt valuable work which has appeared in the courſe of the year.

GIBSON (EDMUND), biſhop of London, ſon of Edward Gibſon, of Knipe in Weſtmorland, was born there in 1669; and, having laid the foundation of claſſical learning at a ſchool in that county, became a ſervitor of Queen's-college, Oxford, in 1686. The ſtudy of the Northern languages being then particularly cultivated in this univerſity, Gibſon applied himſelf vigorouſly to that branch of literature, wherein he was aſſiſted by Dr. Hickes. The quick proficiency that he made appeared in a new edition of William

liam Drummond's "Polemo-Middiana," and James V. of Scotland's "Cantilena Ruſtica:" theſe he publiſhed at Oxford, 1691, in 4to. with notes. His obſervations on thoſe facetious tracts ſtand as a monument of his abilities in the witty way; and the ſingular learning ſhewn in the annotations is really valuable. But his inclination led him to more ſolid ſtudies; and, in a ſhort time after, he tranſlated into Latin the "Chronicon Saxonicum," and publiſhed it, together with the Saxon original, and his own notes, at Oxford, 1692, in 4to. This work he undertook by the advice of Dr Mill, the learned Editor of the "Greek Teſtament," in folio; and it is allowed by the learned to be the beſt remains extant of Saxon antiquity. The ſame year appeared a treatiſe, intituled, "Librorum Manuſcriptorum in duabus inſignibus Bibliothecis, altera Teniſoniana Londoni, altera Dugdaliana Oxonii, Catalogus. Edidit E. G. Oxon, 1692," 4to. The former part of this catalogue, conſiſting of ſome ſhare of Sir James Ware's manuſcript collection, was dedicated to Dr. Thomas Teniſon, then biſhop of Lincoln, as at that time placed in his library. He had a natural inclination to ſearch into the antiquities of his country; and, having laid a neceſſary foundation in the knowledge of its original languages, he applied himſelf to them for ſome years, with great diligence. He publiſhed Camden's "Britannia," and other works, which may be ſeen in a note p. 11; and concluded, in this branch of learning, with "Reliquiæ Spelmannianæ, or the Poſthumous Works of Sir Henry Spelman, relating to the Laws and Antiquities of England," which, with his own life of the author, he publiſhed at Oxford, 1698, folio. This he likewiſe dedicated to Dr. Teniſon, then Abp. of Canterbury; and probably, about that time, he was taken as domeſtic chaplain into the archbiſhop's family: nor was it long after, that we find him both rector of Lambeth, and archdeacon of Surrey.

Teniſon dying Dec. 14. 1715, Wake, biſhop of Lincoln, ſucceeded him; and Gibſon was appointed to the ſee of Lincoln. After this advancement, he went on indefatigably in defence of the government and diſcipline of the Church of England: and on the death of Robinſon, in 1720, was promoted to the biſhoprick of London. Gibſon's talents ſeem to have been perfectly ſuited to the particular duties of this important ſtation; upon the right management of which ſo much depends, in reſpect to the peace and good order of the civil, as well as the eccleſiaſtical, ſtate of the nation. It is well known, that he had a very particular genius for buſineſs, which he happily tranſacted, by means of a moſt exact method that he uſed on all occaſions: and this he pur-

ſued with great advantage, not only in the affairs of his own dioceſe in England, which he governed with the moſt exact regularity, but in promoting the ſpiritual affairs of the church of England colonies, in the Weſt-Indies. The miniſtry, at this time, were ſo ſenſible of his great abilities in tranſacting buſineſs, that there was committed to him a ſort of eccleſiaſtical miniſtry for ſeveral years; and more eſpecially from the long decline of health in Abp. Wake, when almoſt every thing that concerned the church was in a great meaſure left to the care of the biſhop of London.

The writer of his life, among many inſtances which he declares might be aſſigned of his making a proper uſe of that ſpiritual miniſtry he was honoured with, ſpecifies ſome few of a more eminent kind. One was his occaſional recommendation of ſeveral worthy and learned perſons to the favour of the ſecular miniſtry, for preferments ſuited to their merits, as he had frequently the diſpoſal of the higheſt dignities in the church. Another, that of procuring an ample endowment from the crown, for the regular performance of divine ſervice in the Royal-chapel, at Whitehall, by a ſucceſſion of miniſters, ſelected out of both univerſities, with proper ſalaries. A third, that he conſtantly guarded againſt the repeated attempts of certain perſons to procure a repeal of the corporation and teſt acts. By baffling the attacks made on thoſe fences of the church, he thought he ſecured the whole eccleſiaſtical inſtitution: for, it was his fixed opinion, that it would be an unjuſtifiable piece of preſumption to arm thoſe hands with power, that might poſſibly employ it, as was done in the days of our fathers, againſt the eccleſiaſtical conſtitution itſelf. He was entirely perſuaded, that there ought always to be a legal eſtabliſhment of the church, to a conformity with which ſome peculiar advantages might be reaſonably annexed: and at the ſame time, with great moderation and temper, he approved of a toleration of proteſtant diſſenters; eſpecially as long as they keep within the juſt limits of conſcience, and attempt nothing that is highly prejudicial to, or deſtructive of, the rights of the eſtabliſhment in the church. But he was as hearty an enemy to perſecution, in matters of religion, as thoſe that have moſt popularly declaimed againſt it.

Laſtly, one more ſervice to the church and clergy, done by the biſhop of London, well claims their grateful acknowledgements; namely, his diſtinguiſhed zeal (after he had animated his brethren on the bench to concur with him) in timely apprizing the clergy of the bold ſchemes that were formed by the quakers, in order to deprive the clergy of their legal maintenance by tithes; and in adviſing them to avert ſo great a blow to religion, as well as ſo much injuſtice to themſelves,

by

by their early application to the legiſlature, to preſerve them in the poſſeſſion of their known rights and properties. But, though the deſigns of their adverſaries were happily defeated, yet it ought ever to be remembered, in honour of the memory of the biſhop of London, that ſuch umbrage was taken by the then great miniſter, on occaſion of the advice given by him and his brethren to the clergy in that critical juncture, as in fact ſoon terminated in the viſible diminution of his intereſt and authority.

However, no diſcouragements, he met with, were able to break his firm and ſteady attention to the duties of his office; in writing and printing paſtoral letters to the clergy and laity, in oppoſition to infidelity and enthuſiaſm; in viſitation-charges, as well as occaſional ſermons, beſides leſs pieces of a mixt nature, and ſome particular tracts againſt the prevailing immoralities of the age [A].

[A] For the reader's ſatisfaction we ſhall inſert here a catalogue of his works as follows: An edition of Drummond's "Polema-middiana, &c. 1691," 4to. has been already mentioned, as alſo the "Chronicon Saxonicum, 1692," 4to. and his "Librorum Manuſcriptorum Catalogus," printed the ſame year, all three at Oxford: where he likewiſe publiſhed "Julii Cæſaris Portus Iccius Illuſtratus," a tract of W. Somner, with a diſſertation of his own, 1694. An edition of "Quintilian de Arte Oratoria, with Notes. Oxon. 1693," 4to. A tranſlation of Camden's "Brittannia into Engliſh, 1695," fol. and again with large additions in 1722, and 1772, two vols. fol. "Vita Thomæ Bodleii Equitis Aurati, & Hiſtoria Bibliothecæ Bodleianæ," prefixed to a book, intituled, "Catalogi Librorum Manuſcriptorum in Anglia & Hibernia in unum collecti. Oxon. 1697," in 2 vols. folio "Reliquiæ Spelmannianæ, &c." mentioned above, 1698, fol. "Codex Juris Eccleſiaſtici Anglicani, &c. 1713." fol. "A Short State of ſome preſent Queſtions in Convocation, 1700" 4to. "A Letter to a Friend in the Country, concerning the Proceedings in Convocation, in the years 1700 and 1701, 1702." 4to. "The Right of the Archbiſhop to continue or prorogue the whole Convocation. A Summary of the Arguments in Favor of the ſaid Right." "Synodus Anglicana, &c. 1702." "A Parallel between a Preſbyterian Aſſembly, and the new Model of an Engliſh Provincial Synod," 4to. "Reflections upon a Paper, intituled, "The Expedient propoſed," 4to. "The Schedule of Prorogation reviewed," 4to. "The pretended Independence of the Lower-Houſe upon the Upper-Houſe a groundleſs notion, 1703," 4to. "The Marks of a defenceleſs Cauſe, in the Proceedings and Writings of the Lower Houſe of Convocation," 4to. "An Account of the Proceedings in Convocation in a Cauſe of Contumacy, upon the Prolocutor's going into the Country without the Leave of the Archbiſhop, commenced April 10, 1707." All theſe upon the diſputes in Convocation, except the "Synodus Anglicana," &c. are printed without his name, but generally aſcribed to him. "Viſitations parochial and general, with a Sermon, and ſome other Tracts, 1717," 8vo. "Five Paſtoral Letters, &c. Directions to the Clergy, and Viſitation Charges, &c" 8vo. Family Devotion; A Treatiſe againſt Intemperance; Admonition againſt Swearing, Advice to Perſons who have been Sick; Truſt in God; Sinfulneſs of neglecting the Lord's Day; Againſt Luke-warmneſs in Religion; Several occaſional Sermons; Remarks on Part of a Bill brought into the Houſe of Lords by the Earl of Nottingham, in 1721, intituled, "A Bill for the more effectual Suppreſſion of Blaſphemy and Profaneneſs" is alſo aſcribed to the biſhop, as is alſo, "The Caſe of addreſſing the Earl of Nottingham, for his Treatiſe on the Trinity," publiſhed about the ſame time. Laſtly, "A Collection of the principal Treatiſes againſt Popery, in the Papal Controverſy, digeſted into proper Heads and Titles, with ſome Prefaces of his own. Lond. 1738." 3 vols. fol.

He

He was very ſenſible of his decay for ſome time before his death, in which he complained of a langour that hung about him. As, indeed, he had made free with his conſtitution by incredible induſtry, in a long courſe of ſtudy and buſineſs of various kinds; he had well nigh exhauſted his ſpirits, and worn out a conſtituion which was naturally ſo vigorous, that life might, otherwiſe, have probably been protracted to more than 79; towards the end of which year of his age, namely, September 6, 1748, he died with true chriſtian fortitude, an apparent ſenſe of his approaching diſſolution, and in a perfect tranquillity of mind, during the intervals of his laſt fatal indiſpoſition at Bath, after a very ſhort continuance there. His lordſhip was married, and left ſeveral children of each ſex, who were all handſomely provided for by him

GIBSON (RICHARD), commonly called the dwarf, was an eminent engliſh painter, in the time of Sir Peter Lely, to whoſe manner he devoted himſelf, and whoſe pictures he copied to admiration. He was originally ſervant to a lady at Mortlake, who, obſerving that his genius led him to painting, put him to De Cleyn, to be inſtructed in the rudiments of that art. De Cleyn was maſter of the tapeſtry-works at Mortlake, and famous for the cuts which he deſigned for ſome of Ogilby's works, and for Sandys's tranſlation of Ovid. Gibſon's paintings in water-colours were well eſteemed; but the copies he made of Lely's portraits gained him the greateſt reputation. He was greatly in favour with Charles I. to whom he was page of the back-ſtairs; and he alſo drew Oliver Cromwell ſeveral times. He had the honour to inſtruct in drawing queen Mary and queen Anne, when they were princeſſes, and he went over to Holland to wait on the former for that purpoſe. He was himſelf a dwarf; and he married one Mrs. Anne Shepherd, who was alſo a dwarf. Charles I. was pleaſed, out of curioſity or pleaſantry, to honour their marriage with his preſence, and to give away the bride. Waller wrote a poem on this occaſion, "of the marriage of the dwarfs," which begins thus:

> Deſign or chance makes others wive,
> But Nature did this match contrive.
> Eve might as well have Adam fled,
> As ſhe deny'd her little bed
> To him, for whom Heaven ſeem'd to frame
> And meaſure out this only dame, &c.

Fenton, in his notes on this poem, tells us, that he had ſeen this couple painted by Sir Peter Lely; and that they appeared to have been of an equal ſtature, each of them meaſuring three feet ten inches. They had, however, nine children, five of which

which attained to maturity, and were well-proportioned to the uſual ſtandard of mankind. To recompenſe the ſhortneſs of their ſtature, nature gave them an equivalent in length of days; for Gibſon died in Covent-Garden, in his 75th year; and his wife, ſurviving him almoſt 20 years, died in 1709, aged 89.

GIBSON (WILLIAM), nephew to the above Richard, was inſtructed in the art of painting both by him and Sir Peter Lely, and became alſo eminent. His excellence, like his uncle's, lay in copying after Sir Peter Lely; although he was a good limner, and drew portraits for perſons of the firſt rank. His great induſtry was much to be commended, not only for purchaſing Sir Peter Lely's collection after his death, but likewiſe for procuring from beyond ſea a great variety of valuable things in their kind; inſomuch, that his collection of prints and drawings was not inferior to any perſons of his time. He died of a lethargy in 1702, aged 58.

GIBSON (EDWARD), William's kinſman, was inſtructed by him, and firſt painted portraits in oil; but afterwards finding more encouragement in crayons, and his genius lying that way, he applied himſelf to them. He was in the way of becoming a maſter, but died when he was young.

GIBSON (WILLIAM), was a ſelf-taught mathematician, born at Boulton, near Appleby, in Weſtmorland, in 1720, died in 1791. His knowledge of the art of navigation, the principles of mechanics, the doctrine of motion, of falling bodies, and the elements of optics, though not evinced by any publications on thoſe ſubjects, was ſo notorious to his countrymen, and ſo frequently as well as uſefully exerciſed, that it deſerves thus to be recorded.

GIBSON (THOMAS), an eminent painter, practiſed in London and Oxford, died April 28, 1751, aged about 71.

GIBSON (THOMAS), a native of Morpeth in Northumberland, was famous in his time for the ſtudies of phyſic, divinity, hiſtory, and botany, in which ſtudies he made conſiderable progreſs. Bale bears witneſs to his character as a phyſician, by ſaying, that he performed almoſt incredible cures. He was a friend to the reformation, and wrote ſome pieces in defence of that cauſe. He was a fugitive for his religion, in the reign of queen Mary; but, on the acceſſion of Elizabeth, returned, and died in London in 1562. He wrote many pieces, the titles of all which are very verboſe, and may be ſeen in Tanner. See alſo Aikin's Biographical Memoirs of Medicine.

GIFANIUS (HUBERTUS, or OBERTUS), a learned critic and great civilian, was born at Buren in Guelderland in 1534.

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He ſtudied at Louvain and at Paris, and was the firſt who erected the library of the german nation at Orleans. He took the degree of doctor of civil law there in 1567; and went thence to Italy in the retinue of the french ambaſſador. Afterwards he removed to Germany, where he taught the civil law with high repute. He taught it firſt at Straſburg, where he was likewiſe profeſſor of philoſophy; then in the univerſity of Altdorf, and at laſt at Ingoldſtadt. He forſook the proteſtant religion to embrace the roman-catholic. He was invited to the imperial court, and honoured with the office of counſellor to the emperor Rodolph. He died at Prague in 1609, if we believe ſome authors; but Thuanus, who is more to be depended on, places his death in 1604. Beſides notes and comments upon authors of antiquity, he wrote ſeveral pieces relating to civil law.

As to his literary character, he has been accuſed of a notorious breach of truſt, with regard to the MSS. of Fruterius. Fruterius was a great genius, and had collected a quantity of critical obſervations; but died at Paris in 1566, when he was only 25. He left them to Gifanius, to be publiſhed, who acted fraudulently, and ſuppreſſed them as far as he was able; for which he is ſeverely treated by Janus Douza in his ſatires and elſewhere. The fact is alſo mentioned by Thuanus. He was charged with plagiariſm, and had quarrels with Lambin upon this head. Gifanius, it ſeems, had inſerted in his edition of Lucretius all the beſt notes of Lambin, without acknowledging to whom he was obliged; and with ſome contempt of Lambin; for which, however, Lambin, in a third edition of that author, has loaded him with all the hard names he could think of. He calls him "audacem, arrogantem, impudentem, ingratum, petulantem, inſidioſum, fallacem, infidum, nigrum." He had, alſo, another quarrel with Scioppius, about a MS. of Symmachus; which Scioppius, it is ſaid, had taken away, and uſed without his knowledge. Theſe quarrels are not worth relating. It is pity, that polite literature will not reſtrain the paſſions, and civilize the manners of its poſſeſſors; but experience has ſhewn, that it will not: which gives us reaſon to conclude, that human nature will be human nature ſtill, and that its depravity will appear under ſome mode or other, in ſpite of all applications to correct it.

GILBERT (WILLIAM), a learned phyſician, who firſt diſcovered ſeveral of the properties of the load-ſtone, was born at Colcheſter, where his father was recorder, in 1540; and, after an education at a grammar-ſchool, was ſent to Cambridge. Having ſtudied phyſic for ſome time, he went abroad for his farther improvement; and, in one of

of the foreign univerſities, had the degree conferred upon him of M. D. He returned to England with a conſiderable reputation for his learning in general, and had eſpecially the character of being deeply ſkilled in philoſophy and chemiſtry; and, reſolving to make his knowledge uſeful to his country by practiſing in this faculty, he preſented himſelf a candidate to the college of phyſicians in London, and was elected a fellow of that ſociety about 1573. Thus, every way qualified for it, he practiſed in this metropolis with great ſucceſs and applauſe; which being obſerved by queen Elizabeth, whoſe talent it was to diſtinguiſh perſons of ſuperior merit, ſhe ſent for him to court, and appointed him her phyſician in ordinary; and gave him, beſides, an annual penſion to encourage him in his ſtudies. In theſe, as much as his extenſive buſineſs in his profeſſion would give him leave, he applied himſelf chiefly to conſider and examine the various properties of the load-ſtone; and proceeding in the experimental way, a method not much uſed at that time, he diſcovered and eſtabliſhed ſeveral qualities of it not obſerved before. This occaſioned much diſcourſe; and, ſpreading his fame into foreign countries, great expectations were raiſed from his treatiſe on that ſubject, which were abundantly fulfilled when it appeared in public.

He printed it, in 1600, under the following title, "De Magnete, magneticiſque Corporibus & de magno Magnete tellure, Phyſiologia nova:" i. e. "Of the Magnet (or Load-ſtone) and magnetical Bodies, and of that great Magnet the Earth." It contains the hiſtory of all that had been written on that ſubject before his time [B], and is the firſt regular ſyſtem on this curious ſubject, and may not unjuſtly be ſtyled the parent of all the improvements that have been made therein ſince. In this piece our author ſhews the uſe of the declination of the magnet, which had been diſcovered by Norman in finding out the latitude, for which purpoſe alſo he contrived two inſtruments for the ſea. This invention was publiſhed by Thomas Blandeville, in a book intituled, "Theoriques of the Planets, together with the making of two Inſtruments for Seamen, for finding out the Latitude without Sun, Moon, or Stars, invented by Dr. Gilbert, 1624." But the hopes from this property, however pro-

[B] Among ſuch writers are Harriot, Hues, Wright, Kendal, Barlow, and Norman, which ſhews Wood's obſervation to be uncandid at leaſt when he tells us, that Barlow had knowledge in the magnet 20 years before Gilbert's book came out; and, whatever was the intention of the antiquary's remark, it is certain, from his own account, that Gilbert firſt improved this knowledge to that degree of perfection, as to be fit for public view and uſe, ſince Barlow did not publiſh his magnetical advertiſement till 1616. Ath. Oxon. Vol. I. See alſo the article BARLOW (WILLIAM), in Biog. Brit.

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miſing at firſt, have by a longer experience been found to be deceitful.

After the death of Elizabeth, the doctor was continued as chief phyſician to James I. but he enjoyed that honour only a ſhort time, paying his laſt debt to nature, Nov. 30, 1603. His corpſe was interred in Trinity church at Colcheſter, where he was born, and where there is a handſome monument raiſed to his memory; a print of which is to be ſeen in the Hiſtory and Antiquities of Colcheſter, by Morant. By a picture of him in the ſchool gallery of Oxford, he appears to have been tall of ſtature, and of a chearful countenance. All that is left us of his character has been ſaid on the occaſion of his famous book; on which account we have the higheſt encomiums of him, ſuch as are uſually made by one author upon another. Thus Carpenter tells us, that he had trodden out a new path to philoſophy. Sir Kenelm Digby compares him with Harvey, the diſcoverer of the circulation. Barrow ranks him with Galileo, Gaſſendus, Merſennus, and Des Cartes; whom he repreſents as men reſembling the ancients in ſagacity and acuteneſs of genius. Theſe atteſtations of his high merit are indeed given him by his countrymen; but, that they may not be ſuſpected of partiality [c], there is good reaſon to believe, that his fame was ſtill more celebrated among foreigners; of which this is one very ſtrong confirmation, that the famous Peireſc often lamented, that when he was in England he was not acquainted with our philoſopher.

Beſides his principal work printed in his life-time, he left another treatiſe in MS. which coming into the hands of Sir William Boſwell was from that copy printed at Amſterdam, in 1651, 4to. under this title, "De mundi noſtro ſublunari Philoſophia nova." As he was never married, he gave by his laſt will all his library, conſiſting of books, globes, inſtruments, &c. and a cabinet of minerals, to the college of phyſicians; and this part was punctually performed by his brothers, who inherited his eſtate, which muſt have been ſomewhat conſiderable. Wood obſerves, he was the chief perſon in his pariſh at Colcheſter.

GILBERT (THOMAS, B. D.) He was educated in Edmund-hall, and ordained miniſter at Eggmond, in Shropſhire, where he continued till he was rejected for noncon-

[c] This remark of lord Bacon is the leaſt free from that cenſure. He frequently mentions Gilbert's book with applauſe; and in one place particularly ſtyles it a painful and experimental work, Advancement of Learning, L. i. c. 13. words, in his lordſhip's mouth, of ſingular force and extent of meaning, and which are handſomely illuſtrated by the compliment of Mr. Wright prefixed to the book; by which it appears, that our author ſpent no leſs than 18 years in bringing it to perfection.

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formity 1662. He afterwards returned to Oxford, where he lived privately, and was much reſpected by the principal men in the univerſity. He diſputed with Dr. South concerning predeſtination, and made the latter a convert to his doctrines. He died July 14, 1694, aged 83. He wrote ſeveral theological treatiſes, particularly one againſt Dr. Owen, entituled, "The Poſſibility of Salvation, without Satisfaction."

GILBERT (Sir Humphrey), an able navigator, related to Sir Walter Raleigh. He gained a conſiderable reputation in Ireland, in the military capacity; and was one of thoſe gallant adventurers who improved our navigation. He took poſſeſſion of Newfoundland, in the name of Queen Elizabeth; but was unſucceſsful in his attempt to ſettle a colony on the continent of America. He wrote a book to prove the exiſtence of a N. W. paſſage to the Indies. Died 1583.

GILBERT (Jeffery), barriſter at law, and afterwards lord chief baron of the exchequer, firſt in Ireland, and then in England. This gentleman (among other things) was author of "an Abridgment of Mr. Lock's Eſſay on Human Underſtanding," publiſhed in 1750, by Dr. Dodd, and of an excellent tranſlation of the 12th ode of the ſecond book of Horace, printed (without a name) in "the Wits Horace," p. 67.

GILDAS. He is the moſt antient Britiſh writer extant, for his famous epiſtle was written 560, about twelve years after the Romans evacuated this iſland. Biſhop Nicolſon calls him a monk of Bangor, which is denied by Lloyd and Stillingfleet. If he ever was a monk of Bangor, it muſt have been after he wrote his epiſtle; for he tells us that he reſided near the wall of Severus, which, running from ſea to ſea, divided the Caledonians from the Britains. He even tells us that he ſaw the Caledonians pull down part of the wall; and ſays, that they had more hair on their faces, than cloaths on their bodies. It is therefore plain, that he was a native of Valentia, which includes, at preſent, none of the North of England or South of Scotland. His epiſtle has been printed in latin, and ſome time in the reign of Charles II. tranſlated into engliſh.

GILDON (Charles), an engliſh critic, was born at Gillingham, in Dorſetſhire, about 1666: his father was a member of Gray's-inn, and had ſuffered much by his adherence to Charles I. Gildon had the firſt rudiments of his education at the place of his nativity, whence his relations, who were Roman-catholics, ſent him to the Engliſh-college, at Douay, to make him a prieſt: but, after ſome time, he found his inclination tending another way. He returned to England in 1685; and, as ſoon as he was grown up, he came

to London. Here he ſpent the greateſt part of his paternal eſtate; and married a woman with no fortune, at the age of 23. During the reign of James II. he employed himſelf in reading the controverſies of thoſe times; and declared, that it coſt him above ſeven years ſtudy, before he could overcome the prejudices of his education. Neceſſity conſtraining him, as he himſelf owns, he made his firſt attempt in the dramatic way in his 23d year; and, at length, produced three plays, none of which, however, had any ſucceſs. He was the author of many other things, as Letters, Eſſays, Poems, &c. and, as he affected criticiſm above all things, publiſhed ſeveral works in that way. Among the reſt, were "The Complete Art of Poetry," and "The Laws of Poetry, as laid down by the Duke of Buckingham in his Eſſay on Poetry, by the Earl of Roſcommon in his Eſſay on Tranſlated Verſe, and by Lord Landſdown on unnatural Flights in Poetry, illuſtrated and explained." He was alſo an author in the religious or philoſophical way, and publiſhed in 1705, "The Deiſt's Manual, or Rational Enquiry into the Chriſtian Religion, with ſome animadverſions on Hobbes, Spinoza, The Oracles of Reaſon, Second Thoughts, &c." as he had in 1695, publiſhed, "The Miſcellaneous Works of Charles Blount, Eſq. to which he had prefixed the Life of that Gentleman, together with an Account and Vindication of his Death. By theſe publications we may be convinced that, however difficult he might find it, he certainly got rid of his popiſh prejudices. Gildon had been concerned in ſome plot againſt Pope, which procured him a place in the Dunciad:

> "Ah Dennis! Gildon ah! what ill-ſtarr'd rage
> Divides a friendſhip, long confirm'd by age?
> Blockheads with reaſon wicked wits abhor,
> But fool with fool is barbarous civil war, &c."

GILES (JOHN), in latin, JOANNES ÆGIDIUS, *or de* SANCHO ÆGIDIO, was a native of St. Alban's, and flouriſhed in the 13th century. He received his education at Paris, and was made phyſician in ordinary to Philip, king of France, and profeſſor of medicine in the univerſities of Paris and Montpellier. According to the cuſtom of thoſe times, he was made a doctor of divinity, and was the firſt Engliſhman upon record who entered among the Dominicans, with whom he became a noted preacher. In his old age he was famous for his divinity, lectures, and phyſical receipts.

GILL (ALEXANDER), born 1564, and admitted at Chriſt's College, Oxford, in 1608. In 1608 he was made headmaſter of St. Paul's ſchool, and trained up many perſons of note,

note, both in church and ſtate, till the time of his death, in 1635. He publiſhed only two or three theological tracts, and lies buried in Mercer's-Chapel.

GILL (ALEXANDER), his ſon, born in London, and admitted of Trinity College, Oxford, 1612. He ſerved his father and Thomas Farnaby, in the quality of an uſher; and, after many changes, rambles, and ſome impriſonment, he ſucceeded his father in St. Paul's School, September 1635, whence he removed in 1640, and kept a private ſchool in Alderſgate-ſtreet till his death, which happened in 1642. Wood, who cenſures his conduct, accounts him one of our beſt latin poets, Ath. Ox.

GILL (JOHN, D. D.). He was born at Kettering, in Northamptonſhire, November 19, 1697. His parents were not in affluent circumſtances; but they ſupported themſelves above want. This, their ſon, was put to a Grammar-ſchool, at a very early age, and made ſuch an amazing progreſs in latin and greek as is ſeldom to be found in one ſo young as he was. He afterwards ſtudied logic, rhetoric, metaphyſics, theology, and all the other branches of learning; and in 1716 was admitted member of the Anabaptiſt Church, at Kettering; and in 1718 he accepted of the Meeting at Higham-Ferrars, in Northamptonſhire, where he was much followed. In 1721 he accepted of an invitation to be miniſter of the Meeting at Horſlydown, whence he removed to Tooley-ſtreet, where he officiated as paſtor, till his death, October 13, 1771, in the 74th year of his age. He was a learned orientaliſt, a rigid calviniſt, a voluminous writer, and endowed with an excellent memory, which he improved by extenſive reading and ſtudy.

GILLESPIE (GEORGE), a miniſter of the church of Scotland, and a ſtaunch defender of the preſbyterian rights, was a noted preacher before the year 1638, to the time of his death, December 17, 1648. He was one of thoſe four divines who were ſent as commiſſioners from the church of Scotland to the Weſtminſter aſſembly in 1643, to forward the covenanted work of reformation. His works are, Aaron's Rod bloſſoming; Miſcellany Queſtions, firſt printed 1649; Engliſh Popiſh Ceremonies, &c.

GILPIN (BERNARD), an engliſh divine, was deſcended from an ancient family in Weſtmorland, and born at Kentmire, in that county, 1517. After paſſing through a grammar-ſchool, he was ſent to Oxford, and admitted a ſcholar on the foundation of Queen's college, in 1533. Here he diligently purſued his ſtudies, and made himſelf maſter of Eraſmus's works, which were then in vogue; at the ſame

time, cultivating logic and philoſophy, he became a diſtinguiſhed diſputant in the ſchools. To theſe acquiſitions he added a ſingular knowledge in the greek and hebrew tongues; in which laſt he was inſtructed by Thomas Neale, then fellow of New college; but who afterwards became hebrew profeſſor. March 1541, he proceeded M.A. having before taken his degree of B. A. at the uſual time. He was now alſo choſen fellow of his college and was much beloved for ſweetneſs of diſpoſition and unaffected ſincerity of manners. At the ſame time, his eminence for learning was ſuch, that he was choſen one of the firſt maſters to ſupply Chriſt's-church college, after the completing of its foundation by Henry VIII.

As he had been bred in the Roman-catholic religion, ſo he had hitherto continued ſteady to that church; and in defence thereof, while he reſided at Oxford, held a diſputation againſt Hooper, afterwards biſhop of Worceſter, and martyr for the proteſtant faith. But in Edward VI's time being prevailed upon to diſpute with Peter Martyr, againſt ſome poſitions maintained by him in his divinity-lecture, at Oxford; and, being ſtaggered a little therein, he began more ſeriouſly to read over the ſcriptures and writings of the fathers, expecting to confirm himſelf in his opinions by ſtronger arguments: on the contrary, the reſult of his enquiries was the cooling of his zeal for popery, and kindling a deſire toward the new religion: in which temper he applied for farther inſtruction to Tonſtall, biſhop of Durham, who was his mother's uncle. That prelate told him, that in the matter of tranſubſtantiation Pope Innocent III. had done unadviſedly in making it an article of faith; and confeſſed, that the pope had alſo committed a great fault, in taking no better care than he had done in the buſineſs of indulgences and other things. After this, he conſulted other private friends; and at the ſame time, continuing his diligence in ſearching the ſcriptures and the fathers, he began to obſerve many abuſes and enormities in popery, and to think reformation neceſſary.

Whilſt he was going on in this courſe, having taken orders, he was over-ruled by his friends to accept, againſt his will, the vicarage of Norton, in the dioceſe of Durham. This was in 1552; and being, a grant from Edward VI. before he went to reſide, he was appointed to preach before his majeſty, who was then at Greenwich. His ſermon was greatly approved and recommended him to the notice of ſir Francis Ruſſel and ſir Robert Dudley, afterwards earls of Bedford and Leiceſter, and to ſecretary Cecil, afterwards lord-treaſurer Burleigh, who obtained for him the king's licence for a general preacher, during his majeſty's life; which,

however, happened to be not much above half a year after. Thus honoured, he repaired to his pariſh, but he ſoon grew uneaſy here: for, however reſolved he was againſt popery, he was ſcarcely ſettled in ſome of his religious opinions; and he found the country overſpread with popiſh doctrines, the errors of which he was unable to oppoſe. In this unhappy ſtate he applied to biſhop Tonſtall, then in the Tower; who adviſed him to provide a truſty curate for his pariſh, and ſpend a year or two abroad in converſing with ſome of the moſt eminent profeſſors on both ſides the queſtion. The propoſal to travel was quite agreeable to Gilpin; who, after reſigning his living, from a ſcruple of conſcience, ſet out for London, to receive the biſhop's laſt orders, and embark. The biſhop promiſed to ſupport him abroad; and at parting put into his hands a treatiſe upon the Euchariſt, which the times not ſuiting to be printed here, he deſired might be done under his inſpection at Paris [A]. With this charge he embarked for Holland, and on landing went immediately to Malin, to viſit his brother George, who was then a ſtudent there. After a few weeks he went to Louvain, which he fixed on for his reſidence; propoſing to make occaſional excurſions to Antwerp, Ghent, Bruſſels, and other places in the Netherlands. Louvain was then a chief place for ſtudents in divinity, ſome of the moſt eminent divines, on both ſides of the queſtion, reſiding there; and the moſt important topics of religion were diſcuſſed with great freedom. Gilpin made the beſt uſe of his time, and ſoon began to have juſter notions of the doctrine of the reformed, when he was alarmed with the news of Edward's death, and the acceſſion of Mary to the throne.

However, this bad news came attended with an agreeable account of Biſhop Tonſtall's releaſe from the Tower, and reeſtabliſhment in his biſhopric: but the conſequence of this was not ſo agreeable; for afterwards he received a letter from his brother George, inviting him to Antwerp upon a matter of great importance. Coming thither, he found that the buſineſs was a requeſt of the biſhop's, to perſuade him to accept of a living of conſiderable value, which was become vacant in his dioceſe. George uſed all his endeavours for the purpoſe, but in vain [B]: Bernard was too well pleaſed with his

[A] It was written in latin with this title "De veritate corporis & ſanguinis "Chriſti Domini in Euchariſtia," and contained a defence of the real preſence in the groſs ſenſe; an opinion which Gilpin, who had a great reverence for his uncle, ſeems to have imbibed from him, and to have retained ever after.

[B] He ſucceeded better in a requeſt made afterwards, at the inſtance of the earls of Bedford and Leiceſter, to give him in writing an exact account of the progreſs of his change from the romiſh religion; which was executed, and is printed in his life by biſhop Carleton. George was now at the Engliſh court, but employed as a miniſter from thence in the Low Courtries, where he uſually reſided.

preſent ſituation to think of a change, and excuſed himſelf to his patron on the ſame ſcruple of conſcience as before, againſt taking the profits while another did the duty. "And whereas," concludes he, "I know well your lordſhip is careful how I ſhould live, if God ſhould call your lordſhip, being now aged, I deſire you, let not that trouble you. For, if I had no other ſhift, I know that I could get a lectureſhip, either in this univerſity, or at leaſt in ſome abbey, where I ſhould not loſe my time; and this kind of life, if God be pleaſed, I deſire before any beneſice [c]." This letter was dated Nov. 22, 1554. Meanwhile, he was greatly affected with the misfortune of the Engliſh from queen Mary's perſecution; and not a little pleaſed to find, that, though unable perſonally to aſſiſt them, yet his large acquaintance in the country furniſhed him with the means of ſerving many of them by recommendations. He had been now two years in Flanders, and made himſelf maſter of the controverſy, as it was there handled. He left Louvain, therefore, and went to Paris, where his firſt care was to print his patron's book [D]; which he performed entirely to his lordſhip's ſatisfaction this ſame year 1554, and received his thanks for it. Here popery became quite his averſion; for he now ſaw more of its ſuperſtition and craft; the former among the people, the latter among the prieſts. In this city he met with his old hebrew-maſter, Neal, of New-college. Neal had always been a favourer of popery, and was now a bigot to it; and he tried his ſtrength upon his quondam pupil, but found him above his match. This was the ſame Neal who was afterwards chaplain to biſhop Bonner, and diſtinguiſhed himſelf by vouching the ſilly ſtory of the Nag's-head conſecration.

After three years abſence, Gilpin returned to England in 1556, a little before the death of queen Mary; and ſoon after received from his uncle the archdeaconry of Durham, to which the rectory of Eaſington was annexed. He immediately repaired to his pariſh, where, notwithſtanding the perſecution, which was then in its height, he preached boldly againſt the vices, errors, and corruptions of the times, eſpecially in the clergy [E]. This was infallibly to draw vengeance upon himſelf; and, accordingly, a charge conſiſting of

[c] He was much delighted with his preſent ſituation, which was near to a monaſtery of Minorite friars; and had the uſe of an excellent library of theirs, and enjoyed the company of the beſt ſcholars; nor, ſays he, was I ever more deſirous to learn.

[D] For this purpoſe, he took lodgings at the houſe of Vaſcoſan, an eminent printer, to whom he had been recommended by his friends in the Netherlands

[E] He often preached againſt pluralities, and non-reſidence; upon which the popiſh clergy cried out, that all who broached that doctrine, would quickly become heretics; and he was accordingly accuſed of hereſy.

thirteen articles was drawn up againſt him, and preſented in form to the biſhop; but Tonſtall found a method of diſmiſſing the cauſe in ſuch a manner as to protect his nephew without endangering himſelf. The malice of his enemies could not, however, reſt: his character at leaſt, was in their power; and they created him ſo much trouble, that, not able to undergo the fatigue of both his places, he begged leave of the biſhop to reſign either the archdeaconry or his pariſh; and the rich living of Houghton le Spring becoming vacant, the biſhop preſented him to it, on his reſignation of the archdeaconry. He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper made him more cautious not to provoke them. But all his caution availed nothing. He was ſoon formally accuſed to the biſhop a ſecond time; and again protected by him. But his enemies were not yet quieted: enraged at this ſecond defeat, they accuſed him to Bonner, biſhop of London; and here they went the right way to work. Bonner was juſt the reverſe of Tonſtall, and immediately gave orders to apprehend him. Gilpin had no ſooner notice of it, but, being no ſtranger to this prelate's BURNING zeal, he prepared for martyrdom; and commanding his houſe-ſteward to provide him a long garment, that he might go the more comely to the ſtake, he ſet out for London. It is ſaid, that he happened to break his leg in the journey, which delayed him; however that be, it is certain, that the news of queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his pariſhioners with the ſincereſt joy; and, though he ſoon after loſt his patron, biſhop Tonſtall, yet he quickly experienced, that worth like his could never be left friendleſs. When the popiſh biſhops were deprived, the earl of Bedford recommended him to the queen for the biſhopric of Carliſle; and took care that a congé d' elire ſhould be ſent down to the dean and chapter for that purpoſe: but Mr. Gilpin declined this promotion. He refuſed alſo an offer the following year, which ſeems to have been more to his taſte. Queen Elizabeth, at her acceſſion to the throne, had procured one Dr. Francis, a proteſtant phyſician, to be choſen provoſt of Queen's college. Francis was received with great reluctance by the fellows, who were attached to popery; and, finding his ſituation uneaſy among them, determined to reſign, and made an offer of the place to Gilpin. But though he loved the univerſity well, and this college in particular, of which he had been fellow, and was aſſured, likewiſe, that the preſent fellows had a very great eſteem for him; yet all was not able to move him from his parſonage. Here he ſpent the remainder of his days in

hoſpitality, charity, and all good works. The fame of his hoſpitality, in particular, was ſo great and ſo extenſive, tha lord Burleigh, returning from Scotland, made a viſit to Houghton; and, though he came without any previous notice, yet he was received with his whole retinue, and treated in ſo affluent and generous a manner, that he would often afterwards ſay, he could hardly have expected more at Lambeth. Towards the latter part of his life, his health was much impaired; and there happened a very unfortunate affair, which entirely deſtroyed it. As he was croſſing the market-place, at Durham, an ox ran at him, and threw him down with ſuch violence, that it was imagined he had received his death's wound. He lay long confined; and though he got abroad again, he never recovered even the little ſtrength he had before, and continued lame as long as he lived. He died, 1583, in his 66th year.

GILPIN (Richard). He was a native of Cumberland, and educated in Queen's-college, Oxford, whence he took the degree of M. D. but afterwards entered into holy orders, and became miniſter of Greyſtock, in his own county; but preached with great applauſe in London, and in many other parts of the kingdom; till he was ſilenced for refuſing to comply with the act of uniformity, 1662. He afterwards practiſed phyſic in the north of England, particularly at Newcaſtle, where he was greatly eſteemed by all that knew him, both as a phyſician and a divine—He died 1657. He was the author of ſeveral treatiſes; but his diſcourſe on "Satan's Temptations" is moſt eſteemed.

GIOLITO (Del Farrari), a celebrated printer of the ſixteenth century. He printed at Venice, and was eminent more for the elegance of his types and qualities of his paper, than the correctneſs of his works. He was ennobled by Charles the 5th, and died in 1547, leaving two ſons who were printers alſo.

GIOIA (Flavio) is deſerving of particular notice, becauſe the learned world are generally agreed in aſcribing to him the invention of the compaſs. He was a Neapolitan, and born about the year 1300. At that time the ſovereigns of Naples were younger branches of the royal family of France; and, to mark the circumſtance of this invention of the compaſs originating with a ſubject of Naples, Gioia diſtinguiſhed the north with a fleur de lis, a particularity which has been adopted by all nations, to whom the uſe of this inſtrument is known. Some have pretended that the ancients were not ignorant of the power of the magnet; but it is certain that Pliny, who often ſpeaks of the load-ſtone, knew nothing of its appropriate direction to the pole. Some authors

alſo

alſo have conferred the honour of this important diſcovery on the Chineſe, and it has by Dr. Wallis been aſcribed to the Engliſh. However this may be, the territory of Principato, which is part of the kingdom of Naples, and in which place Gioia was born, bears a compaſs for its arms. If it be only an improvement of an invention, though but partially known, which may be imputed to Gioia, he is without diſpute entitled to a diſtinguiſhed place in the rank of thoſe, who have contributed to the benefit of ſociety.

GIORGIONE, ſo called from his noble and comely aſpect, was an illuſtrious painter, and born at Caſtel Franco in Treviſano, a province in the ſtate of Venice, in 1478. Though he was but of an indifferent parentage, yet he had a fine genius and a large ſoul. He was bred up in Venice, and firſt applied himſelf to muſic; in which he had ſo excellent a talent, that he became famous for ſinging and playing on the lute. After this, he devoted himſelf to painting, and received his firſt inſtructions from Giovanni Bellino; but having afterwards ſtudied the works of Leonardo da Vinci, he ſoon arrived at a manner of painting, ſuperior to them both. He deſigned with greater freedom, coloured with more ſtrength and beauty, gave a better relievo, more life, and a nobler ſpirit to his figures; and was the firſt among the Lombards, who found out the admirable effects of ſtrong lights and ſhadows. Titian was extremely pleaſed with his bold and terrible guſto; and intending to make his advantage of it, frequently viſited him, under pretence of keeping up the friendſhip they had contracted at their maſter Bellino's: but Giorgione, growing jealous of his intentions, contrived to forbid him his houſe. Upon this, Titian became his rival, and was ſo careful in copying the life, that he excelled Giorgione in diſcovering the delicacies of nature. Titian thought, that Giorgione had paſſed the bounds of truth; and though he imitated in ſome things the boldneſs of his colouring, yet he tamed, as one may ſay, the fierceneſs of his colours. He tempered them by the variety of tints, that he might make his objects the more natural; but, notwithſtanding his efforts to outdo his rival, Giorgione ſtill maintained his character for the greatneſs of his guſto; and it is allowed, that if Titian has made ſeveral painters good colouriſts, Giorgione firſt ſhewed them the way to be ſo, Giorgione excelled both in hiſtory and portraits. The greateſt of his performances is at Venice, on the front of the houſe wherein the german merchants have their meetings, on the ſide which looks towards the grand canal. He did this piece of painting in competition with Titian, who painted another ſide of that building; but both theſe pieces being

being almoſt entirely ruined by age, it is difficult to form any judgement of them. His moſt valuable piece in oil is that of our Saviour carrying his croſs, now in the church of San Rovo at Venice; where it is held in wonderful eſteem and veneration. He worked much out of Venice, as at Caſtel Franco and Triviſano; and many of his pieces were bought up and carried to foreign parts, to ſhew that Tuſcany alone had not the prize of painting. Some ſculptors in his time took occaſion to praiſe ſculpture beyond painting, becauſe one might walk round a piece of ſculpture, and view it on all ſides; whereas a piece of painting could never repreſent but one ſide of a body at once. Giorgione hearing this ſaid, that they were extremely miſtaken; for that he would undertake to do a piece of painting, which ſhould ſhew the fore and hind parts, and the two ſides, without putting ſpectators to the trouble of going round it: and he brought it about thus. He drew the picture of a young man naked, ſhewing his back and ſhoulders, with a fountain of clear water at his feet, in which there appeared by reflection all his fore parts: on the left ſide of him, he placed a bright ſhining armour, which he ſeemed to have put off, and in the luſtre of that all the left ſide was ſeen in profile: and on his right he placed a large looking-glaſs, which reflected his right ſide to view.

It being too common for men who excel in the fine arts to be ſubject to the amorous paſſion, Giorgione was not exempt from it. He fell extremely in love with a young beauty at Venice, who was no leſs charmed with him, and ſubmitted to be his miſtreſs. She fell ill with the plague: but, not ſuſpecting it to be ſo, admitted Giorgione to her bed; where, the infection ſeizing him, they both died in 1511, he being no more than 33.

GIOSEPPINO, an eminent painter, ſo called by contraction from Gioſeppe d' Arpino, a town of Naples, where he was born in 1560. His father was an ordinary painter, who did buſineſs for the country people: but he, being carried to Rome very young, and employed by ſome painters then at work in the Vatican to grind their colours, ſoon made himſelf maſter of the elements of deſign, and by degrees grew very famous. Having a great deal of wit and genius, he became a favourite with the popes and cardinals. He had particular reſpect ſhewn him by Gregory XIII. and was ſo well received by the french king Lewis XII. that he made him a knight of the order of St. Michael. He has the character of a florid invention, ready hand, and much ſpirit, in all his works; but yet, having no ſure foundation in the ſtudy of nature, or the rules of art, and building only upon fantaſtical ideas formed in his own head, he has run into a multitude

multitude of errors, and been guilty of many extravagances neceſſarily attending thoſe, who have no better guides than their own capricious fancy. His battles in the Capitol are moſt eſteemed of all his pieces. He died at Rome in 1640, aged 80.

GIOTTO, an eminent painter, ſculptor, and architect, was born in 1726, at a village near Florence, of parents who were plain country people. When a boy, he was ſent out to keep ſheep in the fields; and, having a natural inclination for deſign, he uſed to amuſe himſelf with drawing his flock after the life upon ſand, in the beſt manner he could. Cimabue travelling once that way found him at this work, and thence conceived ſo good an opinion of his genius for painting, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himſelf long to deſigning, before he began to ſhake off the ſtiffneſs of the grecian maſters. He endeavoured to give a finer air to his heads, and more of nature to his colouring, with proper actions to his figures. He attempted likewiſe to draw after the life, and to expreſs the different paſſions of the mind; but could not come up to the livelineſs of the eyes, the tenderneſs of the fleſh, or the ſtrength of the muſcles in naked figures. What he did, however, had not been done in 200 years before, at leaſt with any ſkill equal to his. Giotto's reputation was ſo far extended, that Pope Benedict IX. ſent a gentleman of his court into Tuſcany, to ſee what ſort of a man he was; and withal to bring him a deſign from each of the florentine painters, being deſirous to have ſome notion of their ſkill and capacities. When he came to Giotto, he told him of the Pope's intentions, which were to employ him in St. Peter's church at Rome; and deſired him to ſend ſome piece of deſign by him to his holineſs. Giotto, who was a pleaſant ready man, took a ſheet of white paper, and ſetting his arm cloſe to his hip to keep it ſteady, he drew with one ſtroke of his pencil a circle ſo round and ſo equal, that "round as Giotto's O" afterwards became proverbial. Then, preſenting it to the gentleman, he told him ſmiling, that "there was a piece of deſign, which he might carry to his holineſs." The man replied, "I aſk for a deſign:" Giotto anſwered, "Go, ſir, I tell you his holineſs aſks nothing elſe of me." The Pope, who underſtood ſomething of painting, eaſily comprehended by this, how much Giotto in ſtrength of deſign excelled all the other painters of his time; and accordingly ſent for him to Rome. Here he painted a great many things, and amongſt the reſt a ſhip of moſaic work, which is over the three gates of the portico, in the entrance to St. Peter's church: which very celebrated piece is known

known to all painters by the name of Giotto's veſſel. Pope Benedict was ſucceeded by Clement V. who transferred the papal court to Avignon; whither, likewiſe, Giotto was obliged to go. After ſome ſtay there, having perfectly ſatisfied the Pope by many fine ſpecimens of his art, he was largely rewarded, and returned to Florence full of riches and honour in 1316. He was ſoon invited to Padua, where he painted a new-built chapel very curiouſly; thence he went to Verona, and then to Ferrara. At the ſame time the poet Dante, hearing that Giotto was at Ferrara, and being himſelf then in exile at Ravenna, got him over to Ravenna, where he wrought ſeveral things; and perhaps it might be here that he drew Dante's picture, though the friendſhip between the poet and the painter was previous to this. In 1322, he was again invited abroad by Caſtruccio Caſtrucani, lord of Luca; and, after that, by Robert king of Naples. Giotto painted many things at Naples, and chiefly the chapel, where the king was ſo pleaſed with him, that he uſed very often to go and ſit by him while he was at work: for Giotto was a man of pleaſant converſation and wit, as well as ready with his pencil. One day, it being very hot, the king ſaid to him, "If I were you, Giotto, I would leave off working this hot weather;" "and ſo would I, Sir," ſays Giotto, "if I were you." He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almoſt every place through which he paſſed. The number of his works is ſo great, that it would be endleſs to recount them. There is a picture of his in one of the churches of Florence, repreſenting the death of the bleſſed Virgin, with the apoſtles about her: the attitudes of which ſtory, Michael Angelo uſed to ſay, could not be better deſigned. Giotto, however, did not confine his genius altogether to painting: he was, as we have ſaid, a ſculptor and architect. In 1327, he formed the deſign of a magnificent and beauteous monument for Guido Tarlati, biſhop of Arezzo, who had been the head of the Ghibeline faction in Tuſcany: and in 1334 he undertook the famous tower of Sancta Maria del Fiore; for which work, though it was not finiſhed, he was made a citizen of Florence, and endowed with a conſiderable yearly penſion.

His death happened in 1336: and the city of Florence erected a marble ſtatue over his tomb. He had the eſteem and friendſhip of moſt of the excellent men of the age in which he lived; and among the reſt of Dante and Petrarch. He drew, as we have ſaid, the picture of the former; and the latter mentions him in his will, and in one of his familiar epiſtles.

GIRALDI

GIRALDI (Lilio Gregorio), in latin Gyraldus, an ingenious critic, and one of the moſt learned men modern Italy has produced, was born at Ferrara in 1479, of an ancient and reputable family. He learned the latin tongue and polite literature under Baptiſt Guarini; and afterwards the greek at Milan under Demetrius Chalcondyles. He retired into the neighbourhood of Albert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and, having by their means acceſs to a large and well-furniſhed library, he applied himſelf intenſely to ſtudy. He afterwards went to Modena, and thence to Rome: in which city he was, when it was plundered by the ſoldiers of Charles V. in 1527. He loſt his all in the general ruin; and, what was worſe even than this, he loſt ſoon after his patron cardinal Rangoni, with whom he had lived ſome time. He was then obliged to ſhelter himſelf in the houſe of the prince of Mirandula, not the great Picus, but a relation of the ſame name; but he had the misfortune to loſe this friend and protector in 1533, who was aſſaſſinated by a cabal, of which his nephew was the head. Giraldi was at that time ſo afflicted with the gout, that he had great difficulty to ſave himſelf from the hands of the conſpirators; after having loſt all which he had acquired, ſince the ſacking of Rome. He then returned to his own country, and lived at Ferrara. The gout tormented him ſo for the ſix or ſeven laſt years of his life, that, as he ſpeaks of himſelf, he might be ſaid rather to breathe than to live. He was ſuch a cripple in his hands and feet, that he was incapable of doing the common neceſſaries of life, or even moving himſelf. To this dreadful ſtate was added extreme poverty. All this did not ſo affect him, but that he made what uſe he could of intervals of eaſe, to read, and even write: and many of his books were compoſed in thoſe intervals. He died at length of this dreadful malady in 1552; and was interred in the cathedral of Ferrara, where the following epitaph, compoſed by himſelf, was inſcribed upon his tomb:

D. M.
Quid hoſpes adſtas? tymbion
Vides Gyraldi Lilij,
Fortunæ utriuſque paginam
Qui pertulit, ſed peſſima
Eſt uſus altera, nihil
Opis ferente Apolline.
Nil ſcire refert amplius
Tua aut ſua; in tuam rem abi.

His works conſiſt of 17 productions, which were firſt printed ſeparately; but afterwards collected and publiſhed in 2 vols.

vols. folio, at Baſil 1580, and at Leyden 1696. The moſt valued pieces among them are, Hiſtoria de Deis Gentium,—Hiſtoriæ Poetarum tam Græcorum quam Latinorum Dialogi decem,—and, Dialogi duo de Poetis noſtrorum. The firſt of theſe books is one of the laſt he compoſed, and full of the profoundeſt erudition. The other two, which make up the hiſtory of the ancient and modern poets, are written with great exactneſs and judgement. Voſſius ſpeaks highly of this work declaring, that the author has ſhewn great judgement and learning, as well as induſtry, in compoſing it; and obſerves, that though his profeſſed deſign is to collect memoirs concerning their perſons, characters, and writings in general, yet he has occaſionally interſperſed many things, regarding the very art of poetry, which may be uſeful to thoſe who intend more particularly to cultivate it. Joſeph Scaliger, indeed, would perſuade us, that nothing can be more contemptible than the judgement he paſſes on the poets he treats of: but as men who ſpeak from prejudice or paſſion, as Scaliger often did, are apt to contradict themſelves, ſo it is remarkable, that in another place this ſame Scaliger allows all the works of Giraldus to be very good, and that no man knew better how to temper learning with judgement,

There is a work alſo by Giraldus, de annis & menſibus, cæteriſque temporibus partibus, una cum Kalendario Romano & Græco, written with a view to the reformation of the kalendar, which was afterwards effected by Pope Gregory XIII. about 1582. There are likewiſe among his works a few poems, the principal of which is intituled, Epiſtola in qua agitur de incommodis, quæ in dilectione Urbana paſſus eſt; ubi item eſt quaſi catalogus ſuorum, amicorum Poetarum, & deſleatur interitus Herculis Cardinalis Rangonis." This poem is annexed to the florentine edition of the Two Dialogues concerning his contemporary Poets; and is curious and intereſting, as it contains a kind of literary hiſtory of that time.

The higheſt eulogies have been beſtowed upon Giraldus by authors of the firſt name. Cauſaubon calls him, vir ſolide doctus, & in ſcribendo accuratus, a man ſolidly learned and an accurate writer. Thuanus ſays, that "he was excellently ſkilled in the greek and latin tongues, in polite literature, and in antiquity, which he has illuſtrated in ſeveral works; and that, though highly deſerving a better fate, he ſtruggled all his life with ill health and ill fortune."

GIRALDI (John Baptist Cintio), an italian poet, of the ſame family with Lilio Giraldi, was born at Ferrara in 1504. His father, being a man of letters, took great care of his education; and placed him under Cælio Calcagnini, to ſtudy

ſtudy the languages and philoſophy. He made an uncommon progreſs, and then applied himſelf to the ſtudy of phyſic; in which faculty he was afterwards a doctor. He muſt have been a very ſurprizing perſon; for he was pitched upon, at 21 years of age, to read public lectures at Ferrara upon phyſic and polite literature. In 1542, the duke of Ferrara made him his ſecretary; which office he held till the death of that prince in 1558. He was continued in it by his ſucceſſor: but envy having done him ſome ill offices with his maſter, he was obliged to quit the court. He left the city at the ſame time, and removed with his family to Mondovi in Piedmont; where he taught the belles lettres publicly for three years. Then he went to Turin; but the air there not agreeing with his conſtitution, he accepted the profeſſorſhip of rhetoric at Pavia; which the ſenate of Milan, hearing of his being about to remove, and apprized of his great merit, freely offered him. This poſt he filled with great repute; and afterwards obtained a place in the academy of that town. It was here he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him ſeverely, he returned to Ferrara; thinking that his native air might afford him relief. But he was hardly ſettled there, when he grew extremely ill; and, after languiſhing about three months, died in 1573.

His works are all written in Italian, except ſome orations, ſpoken upon extraordinary occaſions, in Latin. They conſiſt chiefly of tragedies: a collection of which was publiſhed at Venice 1583, in 8vo. by his ſon Celſo Giraldi; who, in his dedication to the duke of Ferrara, takes occaſion to obſerve, that he was the youngeſt of five ſons, and the only one who ſurvived his father. There are alſo ſome proſe works of Giraldi: one particularly upon comedy, tragedy, and other kinds of poetry, which was printed at Venice by himſelf in 1554, 4to. As little as this Giraldi ſeems to be known, ſome make no ſcruple to rank him among the beſt tragic writers that Italy has produced.

GIRALDUS (SILVESTER), a very learned and eloquent man in his time, was born of noble parents, at the caſtle of Mainarpir, near Pembroke in South Wales, in 1145. Diſcovering an early inclination for the ſervice of the church, his uncle, who was biſhop of St. David's, took care of his education. When he had made a proper advancement, he was ſent to France, and ſtudied theology at Paris under Peter Comeſtor; for, theology, it ſeems, was then in its moſt flouriſhing ſtate in that city. Having finiſhed his own purſuits, he thought himſelf capable of reading lectures to others;

and accordingly did ſo, upon the belles lettres and rhetoric in the engliſh college there. He returned to England about 1172, and brought with him ſo high a reputation for learning and ſo much zeal for the church, that Richard, abp. of Canterbury, and the Pope's legate, pitched upon him in 1175, to collect ſome neglected tithes, and reform ſome abuſes, in the principality of Wales. He was inveſted with an extraordinary commiſſion; and he exerted himſelf ſo vigorouſly, that, in the courſe of his progreſs, he ſuſpended an archdeacon for keeping a concubine. In 1176, the biſhop of St David's dying, he was named with three others, to be preſented to the king, but declined it. The ſame year he went to Paris, in order to ſtudy the canon law. He ſpent three years upon it; and with ſo much ſucceſs, that he was offered the profeſſorſhip in the univerſity there: but this he refuſed to accept, deſigning to go to Bologna to perfect himſelf in that ſcience. He returned to England in 1180; and, in 1184, became known to Hen. II. who, perceiving his great merit and abilities, ſent him the year after, as ſecretary, with his ſon prince John into Ireland. John returned with his army the ſame year; but Giraldus ſtayed ſome months longer in Ireland, to ſearch for antiquities, and to make a typographical deſcription of the iſle; for which purpoſe he travelled all over it, and did not paſs over to Wales till 1186. He afterwards ſpent ſome time in compoſing his own memoirs, and then went to Oxford; where he employed three whole days in reciting them publicly. The biſhopric of St. David's becoming vacant in 1198, he was elected a ſecond time; but a diſpute aroſe about it, for the ſettling of which he himſelf went to Rome in 1200. He did not ſucceed, having a rich competitor to vie with; "erant tum enim omnia venalia Romæ." He lived about 70 years, and was the author of many works; ſome of which have been printed, ſome remain in MS. He was a great enemy to the monks, whom he has treated very ſeverely; and it was a common ſaying with him, "à monachorum malitia libera nos, Domine," from the malice of monks, good Lord, deliver us. Tanner makes it almoſt a matter of wonder, that a man in ſuch a dark and ignorant age, could be ſo univerſally learned, and withal ſo eloquent, as Giraldus. However, he had other qualities in common with his neighbours; for he was credulous and ſuperſtitious in the higheſt degree; and there were no dreams or viſions ſo ſenſeleſs and extravagant, which he did not believe to be divine revelations.

The only works of his, which a reader can have any curioſity to ſee, are his Topographia Hibèrniæ, ſive de Mirabilibus & Habitatoribus Hiberniæ libri tres, ad Henricum II.—Expugnatio Hiberniæ, ſive Hiſtoria Vaticinalis de expugnata ab Anglis

Anglis Hibernia." "Itinerarium Cambriæ." "Deſcriptio Cambriæ." Theſe are all to be found in a collection publiſhed by Camden at Frankfort, 1602, in folio, under the title of "Anglica, Normannica, & Cambrica, a veteribus ſcripta." His three books, "De Rebus à ſe geſtis," together with other pieces, are publiſhed by Wharton, in the ſecond volume of "Anglia Sacra:" and in the Lambeth and Cotton libraries there are ſtill extant from MS. as among others, "Liber Carminum & Epigrammatum," and "De Principis Inſtructione Diſtinctiones tres;" which laſt, Cave tells us, is a long work, but well deſerving to be read.

GIRALDUS (CAMBRENSIS). This antient Britiſh writer lived in the reign of Henry II. and was nearly cotemporary with Geoffery of Monmouth. He wrote the Hiſtory of the World in monkiſh latin, but his Account of Britiſh Affairs is nearly copied from Geoffery. There are ſome things, however, in his hiſtory relating to eccleſiaſtical affairs, which are extremely valuable; for he gives us an account of the ſtate of the monks in his time, from which we learn, that, although they were then extremely ignorant, yet they were more ſimple in their manners than thoſe who lived in latter times. He died at St. David's, about the latter end of the twelfth century.

GIRON (D. PIERRE) duke of Oſſona, a noble Spaniard, whom we are induced to mention principally on this account: When he was viceroy of Naples, the famous conſpiracy againſt Venice was diſcovered by means of Jaffier one of the conſpirators, and which the duke of Oſſona fomented and aſſiſted. This has formed a plot for one of the moſt popular tragedies on the Engliſh ſtage. The duke of Oſſona, a proud, imperious, and intriguing character, died in priſon in 1624, aged 49.

GIRY (LOUIS), a native of Paris, and one of the firſt members of the French Academy; he was a man of great integrity and of reſpectable accompliſhments. He tranſlated "the Apology of Tertullian; the Sacred Hiſtory of Sulpicius Severus; St. Auguſtin's Tract de Civitate Dei, with ſome portion of Cicero's works. He died at the age of 70, in the year 1655.

GISELINUS, a native of Bruges, born in 1743, died in 1551, pubiſhed a correct and good edition of Prudentius, at Antwerp. He was a phyſician, and aſſiſted in the work above mentioned, by Pulmannus.

GLAIN (N. SAINT), a name that would not be worth preſerving, but for the ſingularity of the anecdote which happens to be connected with it. This perſon was born at Limoges about 1620, and retired into Holland for the ſake of profeſſing the proteſtant religion. Arms and letters ſeem to have occupied him by turns; for, after having ſerved the republic as an officer, he employed himſelf for ſome time in the Holland Gazette. The reading of Spinoza's book changed this zealous proteſtant into as zealous an atheiſt. He was ſo ſtrongly poſſeſſed in favour of Spinoſiſm, that he

thought he ſhould do a ſervice to the public if he made it more acceſſible. With this view he tranſlated into French the famous "Tractatus Theologico-Politicus" of Spinoza; and publiſhed it, at firſt, under the title of "The Key of the Sanctuary." The work making a great noiſe, he publiſhe it a ſecond time, in order to ſpread it farther, with the title of "A Treatiſe on the ſuperſtitious Ceremonies of the Jews." And, laſtly, in a third publication, he intituled it, "Curious and diſintereſted Reflections upon Points the moſt important to Salvation." This was printed at Cologne in 1678, 12mo.

GLANDORP (MATTHIAS), a German phyſician, was born in 1595, at Cologne, where his father was a ſurgeon. His firſt application to letters was at Bremen; whence he returned to Cologne, and devoted himſelf to philoſophy, phyſic, and chirurgery. He ſtudied four years under Peter Holtzem, who was the elector's phyſician, and profeſſor in this city; and he learned the practical part of ſurgery from his father. To perfect himſelf in theſe ſciences, he went afterwards into Italy, and made ſome ſtay at Padua; where he greatly benefited himſelf by attending the lectures of Jerome Fabricius ab Aquapendente, Adrian Spigelius, and Sanctorius. He was here made M.D. After having viſited the principal towns of Italy, he returned to his country in 1618, and ſettled at Bremen; where he practiſed phyſic and chirurgery with ſo much ſucceſs, that the archbiſhop of this place made him his phyſician in 1628. He was alſo made phyſician of the republic of Bremen. The time of his death is not preciſely known; but the dedication of his laſt work is dated Oct. 8, 1652, ſo that he could not be dead before, as ſome Journaliſts have aſſerted, though it is probable he was ſoon after. He publiſhed, at Bremen, "Speculum Chirurgorum," in 1619;" "Methodus Medendæ Paronychiæ," in 1133; "Tractatus de Polypo Narium affectu graviſſimo," in 1628; and "Gazophylacium Polypuſium Fonticulorum & Setonum Reſaratum," in 1633 Theſe four pieces were collected and publiſhed, with emendations, under the title of his works, at London, in 1729, 4to. with his life prefixed: and it muſt needs ſuggeſt an high opinion of this young phyſician, that, though he died a young man, yet his works ſhould be thought worthy of a republication 100 years after; when ſuch prodigious improvements have been made in philoſophy, phyſic, and ſciences of all kinds, of which he had not the benefit.

GLANVIL (JOSEPH), a diſtinguiſhed writer, was born in 1636, at Plymouth in Devonſhire, where he probably received the firſt rudiments of his education, and was entered at Exeter-college, Oxford, April 19, 1652. He was placed under Samuel Conant, an eminent tutor, and having made great proficiency in his ſtudie, he proceeded B.A. Oct. 11, 1655. The following year, he removed to Lincoln-college, probably

bably upon ſome view of preferment. Taking the degree of M. A. June 29, 1658, he aſſumed the prieſtly office [F], and became chaplain to Francis Rouſe, eſq; then made provoſt of Eton-college, by Oliver Cromwell, and deſigned for one of his upper houſe [of Lords]. Had this patron lived a little longer, Glanvil's expectations would, no doubt, have been fully anſwered; ſince he entirely complied with the principles of the then prevailing party, to whom his very prompt pen muſt needs have been ſerviceable. But, Rouſe dying the ſame year, he returned to his college in Oxford, and purſued his ſtudies there during the ſubſequent diſtractions in the ſtate. About this time, he became acquainted with Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his reſpect for him after the Reſtoration, when he renounced his principles. The friendſhip was alſo ſtill kept on Glanville's ſide, who, Sept. 3, 1661, addreſſed an epiſtle to his friend, profeſſing himſelf to be an admirer of his preaching and writings; he alſo offered to write ſomething in his defence, but yielded to his advice, not to ſacrifice his views of preferment to their friendſhip [G].

Accordingly, he had the prudence to take a different method; and turning his thoughts to a ſubject not only inoffenſive in itſelf, but entirely popular at that time, viz. a defence of experimental philoſophy, againſt the notional way of Ariſtotle and the ſchools, he publiſhed it this year, under the title of "The Vanity of Dogmatizing, or Confidence in Opinions, manifeſted in a Diſcourſe of the Shortneſs and Uncertainty of our Knowledge and its Cauſes, with ſome Reflections on Peripateticiſm, and an Apology for Philoſophy, 1661," 8vo. Theſe meetings, which gave riſe to the Royal Society, were much frequented at this time [H], and encouraged by learned men of all perſuaſions; ſo that this ſmall diſcourſe introduced him to the knowledge of the literary world in a favourable light. He had an opportunity of improving by the weakneſs of an antagoniſt, whom he anſwered in an appendix to a piece called, "Scepſis Scientifica, or confeſſed Ignorance the Way to Science, in an Eſſay on the Vanity of Dogmatizing, and confident Opinion, 1665," 4to. Our

[F] Aſſumed it, that is, without any kind of ordination, according to the principles of the ſectaries at that time, of which his patron Rouſe was an eminent leader. This added to Wood's ſilence about his having any orders, and his taking orders in the Church of England after the Reſtoration, is the ground of the conjecture, that he aſſumed the prieſthood.

[G] Baxter's true Defence of the meer Nonconformiſts, c. v. Lond. 1681. Kennett's Regist. p. 609.

[H] Birch's Hiſtory of the Royal Society, Vol. I. In the introduction, Wood ſays, he reflected with regret upon his univerſity-education, and wiſhed he had been ſent to Cambridge, where he ſhould have had a free method of philoſophizing. Athen. Oxon. Vol. II. col. 664. This points evidently to Dr. Henry Moore, as will appear hereafter.

author dedicated this piece to the Royal Society, in terms of the higheſt reſpect for that inſtitution; and the ſociety being then in a ſtate of infancy, and having many enemies, as might be expected in ſo novel an undertaking, which ſeemed to threaten the ruin of the old way of philoſophizing in the ſchools, the "Scepſis" was preſented to the council by lord Brereton, at a meeting, Dec. 7, 1664; when his lordſhip alſo propoſed the author for a member, and he was elected accordingly in that month.

In 1663, the houſe of John Mumpeſſon of Tedworth, in Wiltſhire, being diſturbed by the beating of a drum inviſibly every night, our author turned his thoughts to that ſubject, and in 1666 printed, in 4to. "Some philoſophical Conſiderations, touching the being of Witches and Witchcraft." In this piece he defended the poſſibility of witchcraft, which drew him into a controverſy that ended only with his life: during the courſe of it, he propoſed to confirm his opinion by a collection of ſeveral narratives relating to it. Whereupon, as he held then a correſpondence with Mr. Boyle, that gentleman, obſerving with how much warmth the diſpute was carried on, gave him many juſt cautions about his managing ſo tender a ſubject; and hinted to him, that the credit of religion might ſuffer by weak arguments upon ſuch topics. In anſwer to which, Glanvil profeſſes himſelf much obliged for thoſe kind admonitions, and promiſes to be exceeding careful in the choice of his relations: however, he made a ſhift to pick out no leſs than twenty-ſix modern relations, beſides that of Mr Mumpeſſon's drummer [1].

His defence of the Royal Society procured him many friends, ſome of whom obtained for him the rectory of the Abbey-church at Bath, into which he was inducted June the ſame year, 1666. From this time he fixed his reſidence in that city; and, continuing on all occaſions to teſtify his zeal for the new philoſophy, by exploding Ariſtotle, he was deſired to make a viſit to Mr. Robert Croſſe, vicar of Chew, near Pensford in Somerſetſhire, a great zealot for the old eſtabliſhed way of teaching in the ſchools. Our author accepted the invitation, and, going to Pensford in 1677, happened to come into the room juſt as the vicar was entertaining his company

[1] Theſe relations were not printed till after his death, in a piece intituled, "Sadduciſmus Triumphans, in two Parts, 1681," 8vo.; and again in 1682, with large editions, by Dr. Henry More, the editor of both editions; to whom our author had addreſſed a letter on the ſubject: and in an appendix to the firſt part concerning the poſſibility of apparitions, there is added, an account of the nature of a ſpirit, tranſlated by our author, from the two laſt chapters of More's "Enchiridion Metaphyſicum." This confirms our obſervation concerning Mr. Glanvil's Moriaſm; and we ſhall venture another remark, by way of conjecture, that the famous ſtory of Mumpeſſon's drummer probably gave birth to Addiſon's comedy called "The Drummer."

with the praiſes of Ariſtotle and his philoſophy. After their firſt civilities were paid, he went on with his diſcourſe, and, applying himſelf to Mr. Glanvil, treated the Royal Society and modern philoſophers with ſome contempt. Glanvil, not expecting ſo ſudden an attack, was in ſome meaſure ſurprized, and did not anſwer with that quickneſs and facility as he otherwiſe might probably have done. But afterwards, both in converſation and by letters, he attacked his antagoniſt's aſſertion, that Ariſtotle had more advantages for knowledge than the Royal Society, or all the preſent age had or could have, becauſe, "totam peragravit Aſiam," he traveled over all Aſia [K].

Neither did Glanvil let the matter reſt there, but laid the plan of a farther defence of the Royal Society; but, biſhop Sprat's hiſtory of it being then in the preſs, he waited to ſee how far that treatiſe ſhould anticipate his deſign. Upon its publication in 1667, finding there was room left for him, he purſued his reſolution [L]; and printed his piece the following year, with this title, expreſſing the motives of writing it, "Plus Ultra, or the Progreſs and Advancement of Knowledge ſince the Days of Ariſtotle, in an Account of ſome of the moſt remarkable late Improvements of practical uſeful Learning, to encourage Philoſophical Endeavours, occaſioned by a Conference with one of the notional Way, 1668." 12mo. In ſome parts of this piece he treated the Somerſetſhire vicar with rough raillery [M], which in

[K] Wood tells us, that Croſſe had been fellow of Lincoln-college, and was preferred by the parliament to this rich vicarage; where, leaving his fellowſhip, he ſettled in 1655, and was conſtituted an aſſiſtant to the commiſſioners for ejecting ignorant, &c. miniſters. At the Reſtoration he conformed, and ſo held his living. While in the univerſity, he was accounted a noted philoſopher and divine, an able preacher, and well verſed in the fathers and ſchoolmen. Athen. Oxon.

[L] After Sprat's MS. was read to the Royal Society, Oct. 1664, Mr. Oldenburg, in a letter to Mr. Boyle, dated Nov. 24, following, remarked that he knew not whether there was enough ſaid in it of particulars; and in another letter, dated Oct. 1, 1667, after that hiſtory was printed, and ready for publication, he wrote as follows.—"There is a certain gentleman, a florid writer, one of our own royal collegiates, who intends to print ſhortly ſome paralipomena relating to the hiſtory of our ſociety; wherein he means to take notice of the performances of ſome eminent members thereof, more than has been done by Mr. Sprat; and farther to recommend and vindicate the modern experimental philoſophy, by repreſenting the advantages of this way of trials, both for light and uſe, above that of former times. It had been extant, I find by ſome letters, ere this, but that he ſtaid for Mr. Sprat, to ſee what room he had left for his thoughts; and finding now that he has not throughout prevented him, he ſeems reſolved to purſue his deſign, though it will not make above half a dozen ſheets, and therein to acknowledge ſome grand contributions to philoſophy, that have been omitted by the other. This is but juſt, and has therefore received encouragement from me, together with the ſuggeſtion of ſome particulars, which this author could not be acquainted with ſo well as the ſuggeſter." Boyle's Works, Vol. V. What the author here intimated was evidently Mr. Joſeph Glanvil's, and the book his "Plus Ultra." Birch's Hiſt. of the Royal Society, Vol. II. p. 197.

[M] The vicar returned the language in a piece, which was denied the preſs both at Oxford and at London, for its

in return brought him into a very ſcurrilous diſpute with Henry Stubbe, phyſician at Warwick. In this petulant way, however, of managing the controverſy, Glanvil appeared, if not ſuperior to his opponents, at leaſt he had the laſt blow in it [N]. But when Dr. Meric Caſaubon entered the liſts, and managed the argument with more candor and greater knowledge, he choſe to be ſilent; becauſe not willing to appear in a controverſy with a perſon, as he ſays, of fame and learning, who had treated him with ſo much civility, and in a way ſo different from that of his other aſſailants [O]. While he was thus pleading the cauſe of the inſtitution in general, he ſhewed himſelf no unuſeful member in reſpect to the particular buſineſs of it. The Society having given out ſome queries to be made about mines, our author communicated a paper in relation to

ſcurrility. However, Glanvil ſomehow obtaining the contents, got them printed at London, with proper remarks of his own, under the title of "The Chew-Gazette;" but of theſe there were only 100 taken off, and thoſe diſperſed into private hands, to the end, as Glanvil ſaid, that Croſſe's ſhame might not be made public, &c. After this letter was abroad, Croſſe wrote ballads againſt our author and the Royal Society; while other wags at Oxford, pleaſed with the controverſy, made a doggrel ballad on them both, which began thus:

Two goſpel knights,
Both learned wights,
And Somerſet's renown-a,
The one in village of the ſhire,
But vicarage too great I fear,
The other lives in town-a.

Glanvil tells us, that Croſſe wrote a book called "Biographia," containing rules how lives are to be written, &c. Athen. Oxon.

[N] Stubbe was then, as Wood obſerves, a ſummer-practitioner at Bath; and, bearing no good-will to the conceited proceedings of Glanvil, took Croſſe's part, and encouraged him to write againſt the virtuoſi, and at the ſame time entered the liſts himſelf, and the following pamphlets paſſed between them. 1. "The Plus Ultra reduced to a Nonplus, &c. 1670," 4to. Stubbe. 2. "A prefatory Anſwer to Mr. Henry Stubbe, the doctor of Warwick, wherein the malignity, &c. of his Animadverſions are diſcovered, 1671," 12mo. Glanvil. 3. "A Preface againſt Ecebolius Glanvil, F. R S. ſubjoined to his Reply, &c. Oxford, 1671," 4to. Stubbe. The doctor alſo fell upon his antagoniſt, in his "Epiſtolary Diſcourſe concerning Phlebotomy, 1671," 4to; upon which Glanvil immediately publiſhed "A farther Diſcovery of Mr. Stubbe, in a brief Reply to his laſt Pamphlet, 1671," 8vo. to which was added, "Ad clerum Somerſetenſem Epiſtola ΠΡΟΣΦΩΝΗΣΙΣ." And the doctor, among other things, having cenſured the new philoſophy, as tending to encourage atheiſm, our author publiſhed his "Philoſophia Pia, &c. 1671, 8vo." This cloſed the controverſy.

[O] Dr. Caſaubon's Animadveſions were publiſhed in "A Letter to Peter du Moulin, D. D. concerning natural and experimental Philoſophy, &c. Cambridge, 1663." The doctor obſerves, that Mr. Glanvil does not want words to ſet out his matter to the beſt advantage, and cloſes his letter in the following candid ſtyle. "What I had to except againſt the book you brought me, I have told you; I muſt now thank you for it; for, in very truth, his divinity at the end, which is ſomewhat myſtical, (I hope I do not underſtand it,) and thoſe two particulars; his contempt of Ariſtotle, and his cenſuring all other learning, beſides experimental philoſophy, and what tendeth to it, as uſeleſs, and meer wrangling and diſputing excepted; I have read the reſt, wherein he doth give us an exact account of late diſcoveries, with much pleaſure, &c." This piece is mentioned, by our author, in the cloſe of his "Prefatory Anſwer to Stubbe," where he tells us, he had anſwered the ſtrictures in a particular diſcourſe which he thought to publiſh next, when he reckoned with Stubbe: but he afterwards changed his mind.

thoſe of Mendip hills, and ſuch as reſpect the Bath, which was well received, ordered to be regiſtered, and afterwards printed in their tranſactions [P].

In the mean time he was far from neglecting the duties of his miniſterial function: on the contrary, he diſtinguiſhed himſelf ſo remarkably by his diſcourſes from the pulpit, that he was frequently deſired to preach upon public and extraordinary occaſions, and ſeveral of theſe ſermons were printed in a collection after his death. But, in juſtice to his memory, we muſt not omit to mention one which was never printed. His old antagoniſt, Stubbe, going from Bath on a viſit to Briſtol, had the misfortune, on his return, to fall from his horſe into a river, which, though ſhallow, proved ſufficient to drown him: his corpſe being interred in the abbey-church, our rector paid an honourable tribute to his memory, in a funeral ſermon on the occaſion. He alſo wrote an "Eſſay concerning Preaching," for the uſe of a young divine; to which he added, "A ſeaſonable Defence of Preaching, and the plain Way of it." This was chiefly leveled againſt that affectation of wit and fine ſpeaking which began then to be faſhionable This Eſſay was publiſhed in 1678; and the ſame year he was collated by his majeſty to a prebend in the church of Worceſter. This promotion was procured by the marquis of Worceſter, to whom his wife was ſomething related; and it was the more eaſily obtained, as he had been chaplain to the king ever ſince 1672: in which year he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somerſetſhire. This commodious exchange was eaſily accompliſhed, ſince both the livings were in the patronage of Sir James Thynne.

He publiſhed a great number of Tracts beſides what have been mentioned, a liſt of which may be ſeen below [Q]. As he

[P] The firſt of theſe was regiſtered Oct. 10, 1667, and printed in the Phil. Tranſ. No. 28, and the two others in No. 39 and 49. In this account of the Bath water, he ſuppoſes it to be a mixture from ſeveral ſprings of mineral water of a different nature; to confirm which, he obſerves, "That in 1659, the hot bath was much impaired by the breaking-out of a ſpring, which the workmen at laſt found again and reſtored; that in digging they came to a firm foundation of factitious matter, which had holes in it like a pumice-ſtone, through which the water played, ſo that," ſays he, "it is like the ſprings which are brought together by art;" which probably was the necromancy the people of antient times believed and reported to have contrived and made theſe baths; as in a very ancient MS. I find theſe words; "When Lud Hudibraſs was dead, Bladud his ſon, a great necromancer, was made king, and he made the wonder of the hot bath by necromancy, and he reigned 21 years, and after he died, and lies at the new Troy." And in another old chronicle, it is ſaid, "that king Bladud ſent to Athens for necromancers to effect this great buſineſs; who, 'tis like, were no other than cunning artificers, well ſkilled in architecture and mechanics."

[Q] Theſe are: 1. "A Blow at modern Sadducifm, &c. 1668," to which was added, 1. "A Relation of the fancied Diſturbances at the houſe of Mr. Mumpeſſon:" as alſo, 3. "Reflections

he had a lively imagination, and a flowing ſtyle, theſe came from him very eaſily, and he continued the exerciſe of his pen to the laſt; the preſs having ſcarcely finiſhed his piece, entituled, "The zealous and impartial Proteſtant, &c. 1680," when he was attacked by a fever, which, baffling the phyſician's ſkill, cut him off in the vigour of his age. He died at Bath, Nov. 4th of the ſame year, about the age of 44. Mr. Joſeph Pleydal, archdeacon of Chicheſter, preached his funeral ſermon [R], when his corpſe was interred in his own parith-church, where a decent monument and inſcription was afterwards dedicated to his memory by Margaret his widow, ſprung from the Selwins of Glouceſterſhire. She was his ſecond wife; but he had no iſſue by either.

Soon after his deceaſe, ſeveral of his ſermons, and other pieces, were collected and publiſhed with the title of, "Some Diſcourſes, Sermons, and Remains, 1681," 4to. by Dr. Henry Horneck, who tells us, that death ſnatched him away, when the learned world expected ſome of his greateſt attempts and enterprizes.

GLAPTHORNE (Henry), lived in the reign of Charles the Firſt, and publiſhed ſeveral plays. He is called by Winſtanley, "one of the choiceſt dramatic poets of this age." Langbaine, however, ſpeaks of him with more temperate commendation. Glapthorpe alſo wrote a book of poems, addreſſed to his miſtreſs, under the name of "Lucinda."

GLASS (John, M. A.). He was born at Dundee, 1638, and educated in the New College, at St. Andrew's, where he took his degrees; and was ſettled miniſter of a Country Church, near the place of his nativity. In 1727 he publiſhed a treatiſe to prove that the civil eſtabliſhment of religion was inconſiſtent with chriſtianity; for which he was depoſed, and became the father of a new ſect, called, in Scotland, Glaſſites; and, in England, Sandemonians. His notions, however, joined to the rigidneſs of the diſcipline, deprived him of popularity; ſo that his followers are far from being numerous. He wrote a great number of controverſial tracts, which have been publiſhed at Edinburgh, in 4 vols. 8vo. He died at Dundee, 1773, aged 75.

on Drollery and Atheiſm." 4. "Palpable Evidence of Spirits and Witchcraft, &c. 1668." 5. "A Whip for the Droll Fidler to the Atheiſt, 1668." 6. "Eſſays on ſeveral important ſubjects in Philoſophy and Religion, 1676," 4to. 7. "An Eſſay concerning Preaching, 1678," 8vo. to which was added, 8. "A ſeaſonable Defence of Preaching, and the plain Way of it." 9. "Letters to the Dutcheſs of Newcaſtle." 10. Three ſingle Sermons, beſides four printed together, under the title of "Seaſonable Reflections and Diſcourſes, in order to the Conviction and Cure of the ſcoffing Infidelity of a degenerate Age."

[R] It was afterwards printed: in the cloſe of it he ſays, he had once thought to have given the audience his character, but was not aſhamed to tell them, he found himſelf not able to do it worthily.

GLASS

GLASS (JOHN), ſon of the above, was born at Dundee, 1725, and brought up a ſurgeon, in which capacity he went ſeveral voyages to the Weſt Indies. But, not liking his profeſſion, he accepted the command of a merchant's ſhip belonging to London, and engaged in the trade to the Brazils. Being a man of conſiderable abilities, he publiſhed, in 1 vol. 4to. "A Deſcription of Teneriffe, with the Manners and Cuſtoms of the Portugueſe, who are ſettled there." In 1763 he went over to the Brazils, taking along with him his wife and daughter; and, in 1765, ſet ſail for London, bringing along with him, all his property: but, juſt when the ſhip came within ſight of the coaſt of Ireland, four of the ſeamen entered into a conſpiracy, murdered the captain of the ſhip (Captain Glaſs), his wife, daughter, the mate, one ſeaman, and two boys. Theſe miſcreants, having loaded their boat with dollars, ſunk the ſhip, and landed at Roſs, whence they proceeded to Dublin, where they were apprehended and executed Oct. 1764.

GLAPHYRA, a miſtreſs of Mark Anthony, very celebrated for her beauty, and who, being a native of Cappadocia, obtained from the Roman general the kingdom of that country, for her two ſons, Siſinna and Archelaus. The jealouſy which this attachment on the part of Anthony excited in Fulvia, his lawful wife, is commemorated in a pointed but obſcene epigram, really written by Auguſtus, but publiſhed in the works of Martial.

GLASER (CHRISTOPHER), apothecary to Louis XIV. famous for a treatiſe on chemiſtry, which has been tranſlated into Engliſh. It is conciſe, but clear and ſatisfactory.

GLAUBERT (RODOLPHUS), a German, who applied himſelf to the ſtudy of chemiſtry in the ſeventeenth century. His works were publiſhed in a volume, entituled, "Glauberus concentratus," this has been tranſlated into Engliſh, and publiſhed at London, in folio, in 1689.

GLEN (JOHN), a printer and engraver in wood, born at Liege in the middle of the ſixteenth century. He publiſhed a curious work on ancient and modern dreſſes, ceremonies, &c. ornamented with a great number of illuſtrative figures.

GLICAS, or GLYCAS, one of thoſe called the Byzantine Hiſtorians. An edition of his works was publiſhed in greek and latin, by Labbe, in 1660; the latin tranſlation of which is by Leunclavius.

GLISSON (FRANCIS), an Engliſh phyſician, was ſon of William Gliſſon of Rampiſham, in Dorſetſhire, and grandſon of Walter Gliſſon, of the city of Briſtol. Where he learned the firſt rudiments of his grammar is not known; but he was ſent afterwards to Caius College in Cambridge, apparently

apparently with a view to phyſic. However, as the beſt foundation for it, he went through the academical courſes of logic and philoſophy, and proceeded in arts, wherein he took both degrees; and, being choſen fellow of his college, was incorporated M. A. at Oxford, Oct. 25, 1627 [s]. From this time, applying himſelf particularly to the ſtudy of medicine, he took his doctor's degree in that faculty at Cambridge, and was appointed regius profeſſor of phyſic in the room of Ralph Winterton; he held this poſt forty years, that is, probably as long as he lived. But, not chuſing to reſide conſtantly at Cambridge, he offered himſelf, and was admitted candidate of the college of phyſicians, in 1634, and was elected fellow, Sep. 30, the enſuing year.

In the ſtudy of his art, he had always ſet the immortal Harvey before him as a pattern; and, treading in his ſteps, he was diligent to improve phyſic, by anatomical diſſections and obſervations. The ſucceſs was anſwerable; he was appointed to read Dr. Edward Wall's lecture, in 1639; and, in executing that office, made ſeveral new diſcoveries of principal uſe towards eſtabliſhing a rational practice of phyſic. He continued to diſcharge the duties of this place till the breaking-out of the civil wars, when he retired to Colcheſter, and followed the buſineſs of his profeſſion with great repute in thoſe times of public confuſion. He was thus employed during the memorable ſiege and ſurrender of that city to the rebels, 1648; and reſided there ſome time after.

Amidſt his practice he ſtill proſecuted the improvement of it by anatomical reſearches: and in this way publiſhed an account of the rickets, in 1650, wherein he ſhewed how the viſcera of ſuch as had died of that diſorder were affected [t]. This was the more curious, as the rickets had but then lately appeared in England; being firſt diſcovered in the counties of Dorſet and Somerſet, about fifteen years before. In this treatiſe he had the aſſiſtance of two of his colleagues, Dr. George Bate, and Dr. Ahaſuerus Regemorter; and theſe, with other fellows of the college, joining in a requeſt to him to communicate to the public ſome of his ana-

[s] Wood's Faſti Ox. Vol. I. col. 238. General Dict. and Goodall's account of the college of phyſicians.

[t] The title of it is, "De Rachitide; ſive morbo puerili qui vulgo the Rickets dicitur, Lond. 1650." But though this diſeaſe was then of ſuch modern extraction, yet a treatiſe had been publiſhed, before this of our author, in 1645, 8vo. by Dr. Whiſtler, afterwards preſident of the college, with the title of "Pædoſplanchnoſteocace," from the viſcera being judged to be the parts principally affected. In which opinion he was followed by our author, who likewiſe copied this original, in ſhewing what was found præternatural in the viſcera of thoſe that died thereof. But the cauſe and nature of this diſorder was better explained afterwards by Dr. John Mayow, in a ſmall treatiſe publiſhed upon it in 1668, 12mo. and again 1681.

tomical lectures which had been read before them, he drew thoſe up in a continued diſcourſe, and printed it with this title, "Anatomia Hepatis, Lond. 1654."

This brought him into the higheſt eſteem among the faculty, and he was choſen one of the electors of the college the year following, and was afterwards preſident for ſeveral years. He publiſhed other pieces beſides thoſe already mentioned [u]; The laſt of which was a "Treatiſe of the Stomach and Inteſtines," printed at Amſterdam in 1677, not long before his death, which happened that year, in the pariſh of St. Bride, London.

Wood obſerves, that he died much lamented, as a perſon to whoſe learned lucubrations and deep diſquiſitions in phyſic, not only Great Britain, but remoter kingdoms, owe a particular reſpect and veneration: that, for inſtance, the world is obliged to him for the diſcovery of the *capſula communis*, or *vagina portæ*; and that he hath likewiſe furniſhed certain marks for the more eaſy diſtinguiſhing the *vena cava*, *porta*, and *vaſa fellea*, in reſpect to the liver. It is alſo ſaid, that he gave ſuch an excellent account of ſanguification, and ſupported it with arguments and experiments, that in 1684 few had doubted of the truth thereof. His treatiſe of the liver is indeed his *chef d'œuvre*; though, in his laſt piece on the ſtomach and guts, there are ſeveral ingenious problems propoſed and diſcuſſed, both philoſophical and phyſical; as, for inſtance, the various colours of the *cutis* or *cuticula*, and the hair: the ſpecifical difference of hunger and thirſt, from the five other ſenſes: queſtions concerning rumination in animals, together with the ſtructure, tenacity, and various uſes, of the fibres of the parenchyma of the ſtomach and guts: the manner of deglutition, concoction, diſtribution of the chyle, ſecretion, &c. of the differences, cauſes, and ſigns, of flatus: with their moſt proper diſcutients: of the hypocondriac flatus: of the parts affected in a rheumatiſm. But his Phyſiology is not at preſent in any eſteem.

GLOUCESTER (ROBERT of), the moſt ancient poet in the records of the Engliſh Hiſtory, flouriſhed in the time of Henry II. Mr. Camden eſteemed him much, and quoted many of his old engliſh rhymes in praiſe of his native country. He is valued now more for his hiſtory than his poetry. Died in old age, about the beginning of the reign of king John.

[u] Theſe are, 1. "De Lymphæductis nuper repertis, Amſt. 1659" with the Anatomica prolegomena & Anatomia Hepatis." 2. "De naturæ ſubſtantia energetica, ſeu de via vitæ naturæ ejuſque tribus primis facultatibus, &c. Lond. 1672." 4to.

GLOVER

GLOVER (Richard), was originally brought up in the mercantile way; but always diſcovered a ſtrong genius for poetry. He began his poem, called "Leonidas," when very young; but was certainly advanced in life before he put his finiſhing hand to it. It has been much received for its containing certain great beauties, and has been tranſlated into french. Mr. Glover wrote alſo two tragedies, Boadicea, Medea, and afterwards a Sequel to Medea. He died greatly eſteemed and much lamented in 1785, aged 74.

GMELIN (Samuel Gottlieb), ſon of a phyſician at Tubinger, born in 1745, was eminent for his attainments in the ſtudy of natural hiſtory. He made ſeveral voyages, and died in the proſecution of his travels in Tartary. The public have from his pen "Travels in Ruſſia," publiſhed at Peterſburg, in the German language, in four volumes, quarto; the laſt volume of which contains his travels in Perſia. He was of a lively and licentious turn of mind; but was certainly a man of genius and ſagacity—his life has been written by Pallas.

GMELIN (John George) was uncle of the former, and is known in the literary world by his Flora Siberica, and his Travels in Siberia, publiſhed in french, in two volumes.

GOAR (James), a Dominican friar, was born at Paris in 1601, and ſent on a miſſion to the Levant in 1618. He publiſhed what he called Græcorum Euchologium, in greek and latin, concerning which the learned reader may conſult the Bilioth. Græc. of Fabricius. He publiſhed alſo tranſlations of ſome of the Byzantine hiſtorians. He died at the age of fifty-two, highly reſpected as a ſcholar.

GOBIER (Charles), a jeſuit of St. Maloes, a man of an active ſpirit and of conſiderable reputation, as a writer, born in 1644. He wrote the "Hiſtory of des Iles Marianes," as well as "Lettres curieuſes et édifiantes." The ſubject of this laſt is the natural hiſtory, the geography, and the politics of this country, which the jeſuits had explored. He wrote alſo many tracts on the progreſs of true religion in China, and entered warmly into the diſputes betwixt the Miſſionaries on the worſhip of Confucius.

GOCLENIUS (Conrad), born in Weſtphalia, in 1486. He wrote many learned notes on Cicero's Offices, publiſhed an edition of Lucan, and tranſlated the Hermotimus of Lucian. Eraſmus, who was his intimate friend, highly valued his manners, and reſpected his erudition.

GOCLENIUS (Rodolphus) we are induced to mention from no other motive but that he wrote a tract on the cure of wounds

wounds by application of the magnet, which perhaps laid the foundation of the ridiculous doctrine of magnetism. He died, in 1621, at the age of forty-nine.

GODDARD (JONATHAN), an Engliſh phyſician and chymiſt, and promoter of the Royal Society, was the ſon of a rich ſhip-builder at Deptford, and born at Greenwich about 1617. Being induſtrious and of good parts, he made a quick progreſs in grammar-learning; and, at 15 years of age, was entered a commoner at Magdalen-hall, Oxford, in 1632. He ſtaid at the univerſity about four years, applying himſelf to phyſic; and then left it, without taking a degree, to travel abroad, as was at that time the cuſtom, for farther improvement in his faculty. At his return, not being qualified, according to the ſtatutes, to proceed in phyſic at Oxford, he went to Cambridge, and took the degree of batchelor in the faculty, as a member of Chriſt-college: after which, intending to ſettle in London, without waiting for another degree, he engaged in a formal promiſe to obey the laws and ſtatutes of the College of Phyſicians there. Nov. 1640. Having by this means obtained a proper permiſſion, he entered into practice; but however, being ſenſible of the advantage of election into the college, he took the firſt opportunity of applying for his doctor's degree at Cambridge, which he obtained, as a member of Catharine-hall, in 1642: and was choſen fellow of the College of Phyſicians in 1646. In the mean time, he had the preceding year engaged in another ſociety, for improving and cultivating experimental philoſophy. This ſociety uſually met at or near his lodgings in Wood-ſtreet, for the convenience of making experiments; in which the doctor was very aſſiduous, as the reformation and improvement of phyſic was one principal branch of this deſign. In 1647, he was appointed lecturer in anatomy at the college: and it was from theſe lectures, that his reputation took its riſe. As he, with the reſt of the aſſembly which met at his lodgings, had all along ſided with the parliament, he was made head-phyſician in the army, and was taken, in that ſtation, by Cromwell, firſt to Ireland in 1649, and then to Scotland the following year; and returned thence with his maſter; who, after the battle of Worceſter, rode into London in triumph, Sept. 12, 1651. He was appointed warden of Merton-college, Oxon, Dec. 9th following, and was incorporated M.D. of the univerſity, Jan. 14th the ſame year. Cromwell was the chancellor; and returning to Scotland, in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with four others, to act as his delegates in all matters relating to grants

or

or diſpenſations that required his aſſent [w]. This inſtrument bore date, Oct. 16, 1652. His powerful patron, diſſolving the long parliament, called a new one, named the Little Parliament in 1063; wherein the warden of Merton ſat ſole repreſentative of the univerſity, and was appointed one of the council of ſtate the ſame year.

A ſeries of honours and favours beſtowed by the uſurper, whoſe intereſt he conſtantly promoted, could not fail of bringing him under the diſpleaſure of Charles II. who, preſently after his return, removed him from his wardenſhip, by a letter bearing date July 3, 1660; and claiming the right of nomination, during the vacancy of the ſee of Canterbury, appointed another warden in a manner the moſt diſgraceful to our author. The new warden was Dr. Edw. Reynolds, then king's chaplain, and ſoon after biſhop of Norwich, who was appointed expreſsly as ſucceſſor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard [x]. Thus, driven from Oxford, he removed to Greſham-college, where he had been choſen profeſſor of phyſic on Nov, 7. 1655. Here he continued to frequent thoſe meetings which gave birth to the Royal Society; and, upon their eſtabliſhment by the royal charter in 1663, was therein nominated one of the firſt council. This honour they were induced to confer upon him, both in regard to his merit in general as a ſcholar, and to his particular zeal and abilities in promoting the deſign of their inſtitution, of which there is full proof in the "Memoirs" of that ſociety by Dr. Birch, where there is ſcarcely a meeting mentioned, in which his name does not occur for ſome experiment or obſervation made by him. At the ſame time he carried on his buſineſs as a phyſician, being continued a fellow of the college by their new charter in 1663. Upon the conflagration in 1666, which conſumed the Old-Exchange, our profeſſor with the reſt of his brethren removed from Greſham, to make room for the merchants to carry on the public affairs of the city: which, however, did not hinder

[w] The others were Dr. Wilkins, warden of Wadham; Dr. Goodwin, preſident of Magdalen; Dr. Owen, dean of Chriſt-church; and Cromwell's brother-in-law, Peter French, a canon of the ſame church. Three of theſe deputies were a quorum. Wood's Faſti, Vol. II. col. 98.

[x] Our author, it is true, was ſtrongly attached to Cromwel; which, no doubt, brought this mark of the king's reſentment upon him; otherwiſe, it was not deſerved by his behaviour in the college. For this we have the teſtimony of Wood, who was bred at Merton, and always mentions Dr. Goddard, as warden, in terms of kindneſs and reſpect. He was, indeed, the firſt patron to that antiquary; who, as ſuch, dedicated his brother's ſermons to him, publiſhed in 1659, and ſent it him to London, bound in blue Turkey with gilt leaves; as we find it carefully ſet down in the hiſtory of his own life, publiſhed by Mr. Hearne.

him

him from going on with his ſervices both to natural philoſophy and phyſic. In this laſt, he was not only an able but a conſcientious practitioner; for which reaſon he continued ſtill to prepare his own medicines. He was ſo fully perſuaded that this, no leſs than preſcribing them, was the phyſician's duty, that in 1668, whatever offence it might give the apothecaries, he was not afraid to publiſh a treatiſe, recommending it to general uſe. He obſerves, that the greateſt part of the apothecaries were far from being poſſeſſed of that degree of knowledge, which was neceſſary to fit them for the due execution of their own employment; notwithſtanding which, they were very deſirous of invading that of the phyſician, and of preſcribing as well as compounding medicines. He expatiates very largely upon this, and ſhews what prejudicial conſequences attend it, with regard to the art of phyſic, the progreſs of which it retards; with regard to the credit of the phyſician, which ſuffers often by other men's faults; and, laſtly, with regard to the patients themſelves, who, while they ſeek to avoid expence, are brought to a condition, that lays them under a neceſſity of parting with more money, than might have purchaſed health at firſt. The remedy he propoſes, as only capable of removing all theſe miſchiefs, is, that phyſicians make their own medicines.

This treatiſe was received with applauſe: but as he found the propoſal in it attended with ſuch difficulties and diſcouragements as were likely to defeat it, he purſued that ſubject the following year, in "A Diſcourſe ſetting forth the unhappy condition of the Practice of Phyſic in London, 1669," 4to. But this availed nothing, and when an attempt was made by the College of Phyſicians, with the ſame view, thirty years afterwards, it met with no better ſucceſs. In 1671, he returned to his lodgings at Greſham-college, where he continued proſecuting improvements in philoſophy till his death, which was very ſudden. He uſed to meet a ſelect number of friends at the Crown-tavern in Bloomſbury, where they diſcourſed on philoſophic ſubjects, and in his return thence in the evening of March 24, 1674, he was ſeized with an apoplectic fit in Cheapſide, and dropped down dead.

His memory was preſerved by certain drops, which were his invention, and bore his name; but which, like all ſuch ſort of noſtrums, have been long ago obſolete. The reader will find an account of his other inventions below [Y]. He had ſeveral learned treatiſes dedicated to him as a patron of learning,

[Y] Two of theſe are printed in Sprat's "Hiſtory of the Royal Society," p. 193, 290. The firſt is a propoſal for improvements have been added ſince making

learning, all made by perſons well acquainted with him, and written without any view of intereſt; where he is particularly recommended for his extenſive learning, his ſkill in his profeſſion, knowledge of public affairs, and generous diſpoſition, for his candour, affability, and benevolence to all good and learned men [z]. Of this laſt there is one inſtance worth preſerving; and that is, his taking into his apartment, at Greſham, Dr. Worthington, who lodged with him for the conveniency of preparing for the preſs the works of Mr. Joſeph Mede, which he finiſhed and publiſhed in 1664. But he more particularly claims a place in theſe memoirs, if what Dr. Seth Ward [A], biſhop of Saliſbury, atteſts of him, be true; namely, that he was the firſt engliſhman, who made that noble aſtronomical inſtrument the teleſcope.

GODEAU (ANTHONY), a French biſhop, was deſcended from a good family at Dreux, and born in 1605. Being inclined to poetry from his youth, he applied himſelf to it; and ſo cultivated his genius, that he made his fortune by it. He was but twenty-four when he became a member of that ſociety, which met at the houſe of Mr. Conrart, to confer upon ſubjects of polite learning, and to communicate their performances in that way. From this ſociety Cardinal Richlieu took the hint, and formed the reſolution, of eſtabliſhing the French Academy for belles lettres; and our author in a few years obtained the patronage of that powerful eccleſiaſtic. In 1636, he was advanced to the biſhopric of Graſſe, which he afterwards relinquiſhed for that of Venice. He aſſiſted in ſeveral general aſſemblies of the clergy, held in the years 1645 and 1655; wherein he vigorouſly maintained the dignity of the epiſcopal order, and the ſyſtem of pure morality [B], againſt thoſe who oppoſed both. Theſe neceſſary abſences excepted, he conſtantly reſided upon his dioceſe, where he was perpetually employed in viſitations, preaching, reading, writing, or attending upon the eccleſiaſtical or temporal affairs of his biſhopric, till Eaſter-day, April 17, 1671; when he was ſeized with a fit of an apoplexy, of which he died the 21ſt.

making wine from ſugar, to which ſome improvements have been added by Dr. Shaw, in his "Chymical Lectures." 2. "Arcana Goddordiana."—Theſe are ſome receipts publiſhed at the end of the ſecond edition of the "Pharmacopœia Bateana, Lond. 1691." There are two papers of his publiſhed in Philoſophical Tranſactions, No. 137, 138; and a great many others in Buch's "Hiſtory of the Royal Society."

[z] For inſtance, Mr. Edmund Dickinſon in "Delphi Phœnicizantes, Oxon. 1655." 8vo. Dr. Wallis's "Matheſis Univerſalis, Ox. 1656-7," 4to.

[A] In this piece entituled, "In Iſm. Bullialdi Aſtron. Philol. fundamenta Inquiſitio brevii. Oxon. 1653." 4to.

[B] One of his beſt pieces is upon this ſubject, and was publiſhed in 1709, with the title of "Chriſtian Morals for the Inſtruction of the Clergy of the Dioceſe of Venice:" it was afterwards tranſlated into Engliſh, by Baſil Kennet.

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He was a very voluminous author, both in proſe and verſe [c]; but it may ſuffice to mention one in each way. His "Eccleſiaſtical Hiſtory," 3 vols. fol. The firſt of which appeared in 1653, containing the "Hiſtory of the firſt eight Centuries;" but as he did not finiſh the other two, nothing of them was printed. Hereby, however, he obtained this merit, that he was the firſt perſon who gave a "Church Hiſtory" in the french language. His other performance is a "Tranſlation of the Pſalms into french verſe. Theſe were ſo well approved, that thoſe of the reformed religion have not ſcrupled to uſe them at home in their families, inſtead of the verſion of Marot, which is adapted and conſecrated to the public ſervice [d]. However, the jeſuit, Vavaſſor, wrote a piece on purpoſe, to prove that our author had no true taſte for poetry [e]; and Boileau remarks ſeveral defects in his poetical performances.

GODFREY (Sir Edmund Bury), an able magiſtrate of a very fair character, who had exerted himſelf in the diſcovery of the popiſh plot, was found pierced with his own ſword, and many marks of violence on his body. His death, which was imputed to the papiſts, who were then ſuppoſed to be the authors of all miſchief, was generally deemed a ſtronger evidence of the reality of the plot than any thing that Oates did or could ſwear. His funeral was celebrated with the moſt ſolemn pomp; ſeventy-two clergymen preceded the corpſe, which was followed by a thouſand perſons, moſt of whom were of rank and eminence. His funeral ſermon was preached by Dr. Wm. Lloyd, dean of Bangor, and afterwards biſhop of Worceſter. He was found murdered the 17th of October, 1678.

GODFREY of Boulogne, an illuſtrious character in the Cruſades. After the capture of Jeruſalem by the chriſtian army, Godfrey was elected, by the confederate Francis, king of that city and the adjacent country. From piety, he rejected the title of king, and was contented with being called duke of the holy ſepulchre. He conducted himſelf with great gallantry againſt the ſultan of Egypt, whoſe armies he totally deſtroyed, and obtained total poſſeſſion of the Holy-land. After forming an excellent code of laws for his new ſubjects, he died, after having enjoyed his new dignities for no more than

[c] Moreri gives the titles of no leſs than fifty; and then concludes thus: "Our author alſo wrote Chriſtian eclogues, ſeveral poems and poetical pieces, which are more commendable for the ſentiments of piety which they inſpired than for the beauty and harmony of the verſification.

[d] See a critique upon them, in the preface to an "Eſſay towards a Paraphraſe on the Pſalms, &c. by Baſil Kennet. 1709," 8vo.

[e] The title of it is, "Godellus utrum Poeta?"

the ſpace of a year. It is needleſs to add that this Godfrey is one of the principal figures in the immortal poem of Taſſo.

GODIVA, the name of a beautiful lady, ſiſter of Therald de Burgenhall, ſheriff of Lincolnſhire, and wife of Leofric, earl of Leiceſter, who was the eldeſt ſon of Algar, the great earl of Mercia. This lady, having an extraordinary affection to Coventry, ſolicited her huſband to releaſe and exempt the inhabitants of that city from a grievous burthen laid upon them. He conſented, provided ſhe would ride naked through the ſtreets of Coventry, which ſhe ſubmitted to. This adventure was painted in one of the windows of Trinity-church, in Coventry, with theſe verſes,

I Luric, for the love of thee,
Do make Coventry toll-free.

GODOLPHIN (JOHN), an eminent civilian of England, third ſon of John Godolphin, Eſq; was deſcended from an ancient family of his name in Cornwall, and born, 1617, at Godolphin in the iſland of Scilly. He was ſent to Oxford, and entered a commoner of Glouceſter-hall, in 1632; and, having laid a good foundation of logic and philoſophy, he applied himſelf particularly to the ſtudy of the civil law. He choſe this for his profeſſion; and accordingly took his degrees in that faculty, that of batchelor in 1636, and of doctor in 1642-3. He was then obſerved to be inclined to Puritaniſm, which afterwards plainly appeared in two treatiſes of divinity, publiſhed by him in 1650, and 1651 [F]. Going to London afterwards, he ſided with the anti-monarchical party; and, taking the oath called the Engagement, was by an act paſſed in Cromwell's convention, or ſhort Parliament, July 1653, conſtituted judge of the admiralty jointly with William Clarke, LL. D. and Charles George Cock, Eſq. [G]. July 1659, upon the death of Clarke, he and Cock received a new commiſſion to the ſame place, to continue in force no longer than December following.

[F] The titles are, 1. "The Holy Limbec, or an Extraction of the Spirit from the Letter of certain eminent Places in the Holy Scripture." Other copies were printed with this title, "The Holy Limbec, or a Semicentury of Spiritual Extractions, &c." 2. "The Holy Harbour, containing the whole Body of Divinity, or, the Sum and Subſtance of the Chriſtian Religion."

[G] This perſon, who was a counſellor of the Inner-Temple, Wood ſays, was a great anti-monarchiſt, and in ſome meaſure contributed to the death of Charles I. He was one of thoſe twenty-one perſons appointed to conſult of a Reformation in the law, in 1651: one of the commiſſioners of the Prerogative-court, and one of the High-court of Juſtice, in 1652: and author of a canting whimſical book, intituled, "Engliſh Law; or, a ſummary Survey of the Houſhold of God on Earth, &c. 1651." To which is added, "An Eſſay of Chriſtian Government, under the Regimen of our Lord and King, the one immortal, inviſible, &c. Prince of Peace, Emanuel." This ſhews him to be a fifth-monarchy-man.

Notwithſtanding

Notwitſtanding theſe compliances with the powers then in being, he was much eſteemed for his knowledge in the civil law, which obtained him the poſt of king's advocate at the reſtoration: after which, he publiſhed ſeveral books in his own faculty then in good eſteem, as, "A View of the Admiral's Juriſdiction, 1661," 8vo. wherein is printed a tranſlation, by him, of Graſias, or Ferrand's "Extract of the ancient Laws of Oleron [H];" "The Orphan's Legacy, &c. treating of laſt Wills and Teſtaments, 1674," 4to. And "Repertorium Canonicum, &c. 1678," 4to. In this laſt piece he ſtrenuouſly and learnedly aſſerts the king's ſupremacy, as a power veſted in the crown, before the Pope invaded the right and authority, or juriſdiction. He died in 1678.

GODWIN (THOMAS), an engliſh biſhop, was born, in 1517, at Ockingham in Berkſhire; and, being put to the grammar-ſchool there, quickly made ſuch a progreſs as diſcovered him to be endowed with excellent parts. But, his parents being low in circumſtances, he muſt have loſt the advantage of improving them by a ſuitable education, had they not been noticed by Dr. Richard Layton, archdeacon of Bucks; who, taking him into his houſe, and inſtructing him in claſſical learning, ſent him to Oxford, where he was entered of Magdalen-college about 1538. Not long after, he loſt his worthy patron; but his merit, now become conſpicuous in the univerſity, had procured him other friends; ſo that he was enabled to take the degree of B. A. which he did July 12, 1543. The ſame merit releaſed his friends from any farther expence, by obtaining him, the year enſuing, a fellowſhip of his college; and he proceeded M. A. in 1547. But he did not long enjoy the fruits of his merit in a college life; his patron, the archdeacon, being a zealous reformer, had taken care to breed up Godwin in the ſame principles. This brought him into the diſpleaſure of ſome fellows of his college, who, being zealous for the old religion, made him ſo uneaſy, that, the free-ſchool at Brackley in Northamptonſhire becoming vacant in 1549, and being in the gift of the college, he reſigned his fellowſhip, and accepted it. In this ſtation, he married, and lived without any new diſturbance as long as Edward VI. was at the helm: but, upon the acceſſion of Mary, his religion expoſed him to a freſh perſecution, and he was obliged to quit his ſchool. In this exigence he applied himſelf to the ſtudy of phyſic; and being admitted to his batchelor's degree in that faculty, at Oxford, July 1555, he practiſed in it for a ſupport till Elizabeth ſucceeded to the throne.

[H] This is a ſmall iſland on the coaſt of France; but theſe laws are the firſt original of all our Admiralty Juriſdiction.

From the period of his being at Magdalen-college he had fixed upon divinity for his profeſſion; and the times now favouring his original deſign, he was reſolved to enter into the church. In this he was encouraged by Bullingham, biſhop of Lincoln, who gave him orders, and made him his chaplain: his lordſhip alſo introduced him to the queen, and obtained him the favour of preaching before her majeſty; who was ſo much pleaſed with the propriety of his manner, and the grave turn of his oratory, that ſhe appointed him one of her Lent-preachers. He had diſcharged this duty by an annual appointment, with much ſatisfaction to her majeſty, ſome years; when he was made dean of Chriſt-church, Oxford, in 1565, and had alſo a prebend conferred on him, by his patron, biſhop Bullingham. This year alſo he took his degree of D. D. at Oxford. In 1566, he was promoted to the deanery of Canterbury, being the ſecond dean of that church: and queen Elizabeth making a viſit to Oxford the ſame year, he attended her majeſty, and among others kept an exerciſe in divinity againſt Dr. Lawrence Humphries, the profeſſor; wherein the famous Dr. Jewel, biſhop of Saliſbury, was moderator.

He continued 18 years at Canterbury, and was then, in 1584, advanced to the biſhopric of Bath and Wells; but ſoon after fell under his ſovereign's diſpleaſure, by entering a ſecond if not a third time into matrimony. This, and its conſequences, made the reſt of his life uneaſy; ſo that, gradually loſing his ſtrength and ſpirits, he ſunk at length into a quartan ague, and died in 1590. Sir

GODWIN (Francis), ſon of the preceding, was born at Havington in Northamptonſhire, 1561; and, after a good foundation of grammar-learning, was ſent to Chriſt-church-college, Oxford, where he was elected a ſtudent in 1678 [I]. He proceeded B. A. in 1580, and M. A. in 1583 [K]; about which time he wrote an entertaining piece upon a philoſophical ſubject, where imagination, judgement, and knowledge, keep an equal pace, but this, contradicting certain received notions of his times, he never publiſhed. It came out about five years after his death, under the title of The Man in the Moon; or, a Diſcourſe of a Voyage thither. By Domingo Gonſales, 1638, 8vo [L]. He ſuppreſſed alſo another of his inventions at that time, which was the ſecret of carrying on a correſpondence by ſignals, and in a much quicker way than by letters. He had probably not been long M. A. when he entered into orders; and became in a ſhort time rector of

[I] His father was dean at this time.
[K] Wood's Faſti, Vol. I.
[L] It is mentioned by Bp. Wilkins, in his diſcourſe upon the ſame ſubject.

Samford

Samford Orcais, in Somerſetſhire, a prebendary in the church of Wilts, canon reſidentiary there, and vicar of Weſton in Zoyland, in the ſame county; he was alſo collated to the ſubdeanery of Exeter, in 1587. In the mean time, turning his ſtudies to the ſubject of the antiquities of his own country, he became acquainted with Camden; and accompanied him in his travels to Wales, in 1590, in the ſearch of curioſities. He took great delight in theſe enquiries, in which he ſpent his leiſure hours for ſeveral years; but at length, leaving the purſuit in a general way to Camden, he confined himſelf to ſuch antiquities as ſeemed to concern eccleſiaſtical matters. After ſome time, finding with regard to eccleſiaſtical things that he could add little or nothing to Fox's work on that ſubject, he reſtrained his enquiries to perſons [M]; and here he ſpared no pains, ſo that he had enough to make a conſiderable volume in 1594.

He became B. D. in 1593, and D. D. in 1595; in which year, reſigning the vicarage of Weſton, he was appointed rector of Biſhop's Liddiard, in the ſame county. He ſtill continued aſſiduous in purſuing the hiſtory of eccleſiaſtical perſons; and, having made an handſome addition to his former collections, publiſhed the whole in 1601, 4to, under the following title: A Catalogue of the Biſhops of England, ſince the firſt planting of the chriſtian religion in this Iſland; together with a brief Hiſtory of their Lives and memorable Actions, ſo near as can be gathered of antiquity [N]. It appears, by the dedication to lord Buckhurſt, that our author was at this time chaplain to this nobleman, who, being in high credit with queen Elizabeth, immediately procured him the biſhopric of Llandaff. This was ſaid to be a royal reward for his Catalogue, and this ſucceſs of it encouraged him to proceed. The deſign was ſo much approved, that afterwards he found a patron of it in James I. inſomuch, that Sir John Harrington, a favourite of prince Henry, wrote a treatiſe, by way of ſupplement to it, for that prince's uſe [O]. Our author therefore devoted all the time he could ſpare from the duties of his function towards completing and perfecting this Catalogue; and publiſhed another edition in 1615, with

[M] Preface to the firſt edition of his "Catalogue of Engliſh Biſhops."

[N] This, containing only a catalogue of the biſhops of Bath and Wells, was publiſhed by Hearne, at the end of Johannes de Wethamſtede's chronicle from a MS. in the library of Trinity-college, Cambridge, of our author's own hand-writing, &c.

[O] It was drawn purely for the private uſe of the prince, without any intention to publiſh it; which was done afterwards, with the title of "A brief View of the State of the Church of England." It is carried on only to the year 1608 (when it was written) from the cloſe of our author's works.

great additions and alterations [P]. But, this being very erroneouſly printed, by reaſon of his diſtance from the preſs, he reſolved to turn that misfortune into an advantage; and accordingly ſent it abroad the year after, in a new elegant latin dreſs; partly for the uſe of foreigners, but more perhaps to pleaſe the king [Q], to whom it was dedicated, and who in return gave him the biſhopric of Hereford, to which he was tranſlated in 1617. In the mean time, various reports having been ſpread to his diſadvantage, about his ſecret of correſponding already mentioned, and the thing coming at length to the ears of king James, he was careful to communicate the ſecret to his majeſty; and, to convince him that it was a fact and not a fiction, he publiſhed his treatiſe under the title of "Nuncius Inanimatus Utopiæ, 1629," 8vo. In 1630, came out the third edition of his "Annals of the Reigns of Henry VIII. Edward VI. and queen Mary," in latin, 4to; as did alſo a tranſlation of them into engliſh by his ſon Morgan Godwin: alſo, the ſame year, his ſmall treatiſe, intituled, "A Computation of the Value of the Roman Seſterce and Attic Talent." After this he fell into a low and languiſhing diſorder, and died in April 1633. He married, when a young man, the daughter of Wollton, biſhop of Exeter; by whom he had many children.

GODWIN (Dr. THOMAS), a learned engliſh writer, and an excellent ſchoolmaſter, was born in Somerſetſhire, 1587; and, after a ſuitable education in grammar-learning, was ſent to Oxford. He was entered of Magdalen-hall in 1602; and took the two degrees in arts 1606 and 1609. This laſt year, he removed to Abingdon in Berkſhire, having obtained the place of chief maſter of the free-ſchool there; and in this employ diſtinguiſhed himſelf by his induſtry and abilities ſo much, that he brought the ſchool into a very flouriſhing condition; and bred up many youths who proved ornaments to their country, both in church and ſtate. To attain this commendable end, he wrote his "Romanæ Hiſtoriæ Anthologia [R]," an engliſh expoſition of the roman antiquities, &c. and printed it at Oxford, in 1613, 4to. However, his inclinations leading him to divinity [S], he

[P] To the former title there was now added, "whereunto is prefixed, A Diſcourſe concerning the firſt Converſion of our Britain unto the Chriſtian Religion."

[Q] It is well known how ridiculouſly fond James was of being eſteemed a latin ſcholar. The title is, "De Præſulibus Angliæ Commentarius, &c. 1616," 4to.

[R] The ſecond edition was publiſhed in 1623, with conſiderable additions. He alſo printed a "Florilegium Phraſicon, or a Survey of the Latin Tongue."

[S] In the preface to his "Anthologia, &c."

entered

entered into orders, and became chaplain to Montague biſhop of Bath and Wells. He proceeded B. D. in 1616, in which year he publiſhed at Oxford, "Synopſis Antiquitatum Hebraicarum, &c." a collection of hebrew antiquities, in three books, 4to. This he dedicated to his patron; and, obtaining ſome time after from him the rectory of Brightwell in Berkſhire, he reſigned his ſchool, the fatigue of which had been long a ſubject of his complaint [T]. Amidſt his parochial duties, he proſecuted the ſubject of the jewiſh antiquities; and, in 1625, printed in 4to. "Moſes and Aaron, &c." He took his degree of D. D. in 1637, but did not enjoy that honour many years; dying upon his parſonage in 1642-3 and leaving a wife, whom he had married while he taught ſchool at Abingdon.

Beſides the pieces already mentioned, he publiſhed "Three Arguments to prove Election upon Foreſight by Faith;" which coming into the hands of Dr. William Twiſe, of Newbury in Berkſhire, occaſioned a controverſy between them; wherein our author is ſaid not to have appeared to advantage.

GOEREE (WILLIAM), born at Middleburg in 1635; a very eminent ſcholar. He publiſhed "Jewiſh Antiquities," in two volumes folio, Utrecht, 1700. He wrote alſo and publiſhed about the ſame period a "Hiſtory of the Jewiſh Church." He was not merely a ſcholar properly ſo called, but a man of general taſte, and gave the world an "Eſſay on the Practice of Painting," and another "on Architecture." He died at Amſterdam in 1715.

GOERTZS (JOHN BARON of), a man very memorable in the hiſtory of Sweden. He was in the confidence of Charles XII. and his life and character are given at conſiderable length by Voltaire. He poſſeſſed the moſt ſurprizing intrepidity joined to a reſtleſs activity of character, which perpetually involved him in difficulties, and finally occaſioned his death on the ſcaffold. One of his exploits was an endeavour to excite an inſurrection in England in

[T] Ibid. but the degree of his averſion can only be ſeen in his own way of expreſſing it, which indeed is ſomewhat curious; "Miraris forſan & redarguis, quod nondum deſtiterim ab his elementaribus; quaſi vita mihi vitalis foret, in hiſce minutis integram meam ætatem eludere, & votum unicum in his præviis ſtudiis ſenium contrahere. Qui ſic ſentis, nec me ſatis notis nec ludi literarii (pone lenocinium minimis moletrinæ dices) iniquas leges aut miſerias quotidianas & omnigenas. Sentio me in piſtrinum damnatum, & cogita tu hanc anthologiam è piſtrino prodeuntem. Si minus placeat, illud dabis puerorum circumſtrepentium futurris, inter quos nata eſt; ſi placeat, illud debes puerorum crebris interrogatiunculis, quorum Enodationes me vel invitum indies reducunt ad hæc ſtudia, quæ alias quamdudum juſſiſſem ſuas ſibi res habere: ſic me amet Theologia, ſacratior mihi pagina in votis, cum hæc in manibus, ludo regente."

favour of the Pretender. When his protector and fovereign loſt his life, Goertzs was apprehended, and, to appeaſe the people, who imputed to him much of what they had ſuffered from the tyrrany of Charles, he was beheaded in 1719.

GOESIUS (WILLIAM), a native of Leyden, and a reſpectable critic. Among other philological works he wrote ſome annotations on Petronius, which Burman has ſubjoinec to his edition of that author. He was ſon-in-law to Dan. Heinſius, and died in 1686.

GOEZ (DAMIAN DE), a portugueſe writer, was born at Alanquar near Liſbon, of a noble family, we know not in what year, and brought up at the court of king Emanuel, whoſe valet de chambre he was. Having a ſtrong paſſion for travelling, he contrived to get a public commiſſion; and travelled through almoſt all the countries of Europe, contracting as he went an acquaintance with all the learned. Thus, at Dantzic, he was familiar with the brothers, John and Olaus Magnus; and he ſpent five months at Friburg with Eraſmus. He afterwards went to Italy, and was at Padua in 1534. He continued four years in this city, ſtudying under Lazarus Bonamicus; not, however, without making frequent excurſions into diffe ent parts of Italy. Here he got into the good graces of Peter, afterwards cardinal Bembus, of Chriſtopher Madrucius, cardinal of Trent, and of James Sadolet. On his return to Louvain in 1538, he had recourſe to Conrad Glocenius and Peter Nannius, whoſe inſtructions were of great uſe to him. Here he applied himſelf to muſic and poetry; in the former of which he made ſo happy a progreſs, that he was qualified to compoſe for the churches. He married at Louvain, and his deſign was to ſettle in this city, in order to enjoy a little repoſe af er 14 years travelling. He continued here ſome time, and compoſed ſome works; but, a war breaking out between Charles V. and Henry II. of France, Louvain was beſieged in 1542. Goez has written the hiſtory of this ſiege, in which he bore a conſiderable part; for he put himſelf at the head of the ſoldiers, and contributed much to the defence of the town. When he was old, John III. of Portugal, recalled him into his country, in order to write the hiſtory of it; but the favours this monarch loaded him with created him ſo much envy, that his tranquillity was at an end, and he came to be accuſed; and, though he cleared himſelf from all imputations, was confined to the town of Liſbon. Here he was one day found dead in his own houſe; and in ſuch a manner, as to make it doubted whether he was ſtrangled by his enemies, or died of an apoplexy. He wrote, "Fides, Religio, Moreſque Æthiopum."—"De Imperio & Rebus Luſitanorum."—"Hiſpaniæ."—"Urbis Oliſſiponenſis Deſcriptio."

criptio."—"Chronica do Rey Dom Emanuel:"—"Hiſtoria do Principe Dom Joam;" and other works, which have been often printed, and are much eſteemed. Nicholas Antonio ſays, that, though he is an exact writer, yet he has not written the portugueſe language in its purity; which, however, is not to be wondered at, conſidering how much time he ſpent out of his own country.

GOFF (THOMAS), an engliſh writer, was born in Eſſex in 1592, and received his firſt learning at Weſtminſter-ſchool. Thence he removed to Chriſt-church-college in Oxford, and took the degree of B. D. before he left that univerſity. In 1623, he was preferred to the living of Eaſt-Clandon in Surrey; where, according to Langbaine, he met with a Xantippe of a wife, whoſe intolerable tongue and temper ſhortened his days ſo, that he died in 1627. He wrote ſeveral pieces on different ſubjects, among which are five tragedies; none of which were publiſhed till ſome years after his death. Phillips and Winſtanley have aſcribed a comedy to this author, called, "Cupid's Whirligig;" but with no appearance of probability; ſince the gravity of his temper was ſuch, that he does not ſeem to have been capable of a performance ſo ludicrous. In the latter part of his life he forſook the ſtage for the pulpit, and inſtead of plays wrote ſermons, ſome of which appeared the year he died. To theſe works may be added, his "Latin Oration at the Funeral of Sir Henry Savile," ſpoken and printed at Oxford in 1622; another in Chriſt-church cathedral, at the funeral of Dr. Godwin, canon of that church, printed in London 1627.

GOGAVA (ANTONIUS HENNANNUS), a german phyſician; publiſhed at Venice in 1592, "Ariſtoxeni Harmonicorum Elementorum," libri 5.

GOGUET (ANTONY-YVES), a french writer, and author of a celebrated work, intituled, "L'Origine des Loix, des Arts, des Sciences, & de leur Progrès chez les anciens Peuples, 1758," 3 vols. 4to. His father was an advocate, and he was born at Paris in 1716. He was very unpromiſing as to abilities, and reckoned even dull, in his early years; but, his underſtanding developing itſelf, he applied to letters, and at length produced the above work. The reputation he gained by it was great; but he enjoyed it a very ſmall time, dying the ſame year of the ſmall-pox, which diſorder, it ſeems, he always miſerably dreaded. It is remarkable, that Conrad Fugere, to whom he left his library and MS. was ſo deeply affected with the death of his friend, as to die himſelf three days after him.

GOLDAST (MELCHIOR HAIMINSFIELD), a famous civilian and hiſtorian, was born at Biſchoffſel in Switzerland

in 1576, and was a Proteſtant of the confeſſion of Geneva. He ſtudied the civil law at Altorf under Conrade Ritterſhuſius, with whom he boarded; and returned in 1698 to Biſchoffsel. Goldaſt was always poor; and had no other ſubſiſtence but what he acquired by the publication of books. His way was, when he publiſhed any work, to ſend copies of it to the magiſtrates and great people, from whom he uſually received ſomething more than the real value; and his condition was ſuch, that his friends imagined they did him vaſt ſervice, in helping him to carry on this miſerable traffic. In 1599, he lived at St. Gal, in the houſe of a gentleman, who declared himſelf his patron, and whoſe name was Schobinger. The ſame year he went to Geneva, and lived there at the houſe of profeſſor Lectius, with the ſons of Vaſſan, whoſe preceptor he was. In 1602, he went to Lauſanne, becauſe he could live cheaper there than at Geneva. His patron Schobinger adviſed him to it; but with this reſtriction, ſays he "that you refrain hereafter from your frequent removals, which are not for your advantage or credit, and have made you ſuſpected of an odd turn of temper among ſome perſons, who lately complained of it to me at Zurich." This paſſage is taken from the fifth letter of a collection printed at Francfort in 1688, with this title, "Virorum clariſſimorum & doctorum ad Melchiorem Goldaſtum Epiſtolæ," 4to; and it is from this collection, that theſe memoirs of him are originally extracted.

Notwithſtanding Scobinger's caution, he returned ſoon after to Geneva; and, upon the recommendation of Lectius, was appointed ſecretary to the duke of Bouillon. This place he did not keep long; for he was at Francfort in 1603, and had a ſettlement at Forſteg in 1604. In 1605, he lived at Biſchoffsel; where he complained of not being ſafe on the ſcore of his religion, which rendered him odious even to his relations. He was at Francfort in 1606, where he married and continued till 1610, in very bad circumſtances. We do not know what became of him afterwards; only that he loſt his wife in 1630, and died himſelf in 1635. He was a man of capricious temper, and his want of integrity has been complained o; not that we are to believe all that Scioppius has ſaid againſt him, as well becauſe Scioppius was very abuſive, as becauſe he ſuppoſed Goldaſt to be the man who had furniſhed Scaliger with materials for compiling the ſatire, intituled, "Munſterus Hypobolimæus." The greateſt part of the writings publiſhed by Goldaſt are not his own productions, but only reduced by him into a body, or publiſhed from MSS. in libraries; and by this it appears, that he was one of the moſt indefatigable men in the world. Conringius has

has given him a great character in the following paſſages: "He is a perſon", ſays he, "who has deſerved ſo well of his country, by publiſhing the ancient monuments of Germany, that undoubtedly the Athenians would have maintained him in the Prytaneum, if he had lived in thoſe times." And elſewhere, "When this more valuable and certain kind of learning," meaning the public law of the german empire, "was promoted in Germany at the beginning of this century by Melchior Goldaſt, who neither had, nor perhaps ever will have, an equal in illuſtrating the affairs of Germany, and by whoſe guidance a more exact knowledge of the empire began by degrees to prevail among us, &c."

We omit to tranſcribe the titles of his works, they being very numerous, very long, and not very intereſting to an Engliſhman; but the curious reader may find them at full length in Niceron's "Mémoires, &c." and long enough to give him an idea of them in Bayle's "Dictionary."

GOLDHAGEN (JOHN EUSTACHIUS), of Magdeburg; was famous as a tranſlator of various greek writers into latin, and in particular of Herodotus, Pauſanias, and Xenophon. He was born in 1701, and died in 1772.

GOLDMAN (NICOLAS), born at Breſlaw in 1623; was author of many works; thoſe moſt known are a "Treatiſe on Military Architecture;" and another, "De Uſu Proportionarii Circuli;" both of which have great merit. He died in 1665.

GOLDSMITH or GOULDSMITH (FRANCIS), lived in the reign of Charles I. and tranſlated the latin play of Grotius called Sophompareas, or hiſtory of Joſeph, into engliſh verſe. The author and his tranſlation were both highly commended.

GOLDSMITH (OLIVER), a poet, and one of thoſe, whoſe wit, inſtead of diminiſhing, ſerved rather to increaſe his misfortunes. He was born at Roſcommon, in Ireland, in 1729; and, being a third ſon of four, was intended by his father for the church. With this view he was trained in the claſſics, and ſent to Trinity-college, Dublin, in June 1744; where he obtained the degree of B. A. in 1749, but afterwards turned his thoughts to phyſic, and went to Edinburgh in 1751. Here his beneficent diſpoſition, as we are told, ſoon involved him in difficulties; and he was obliged precipitately to leave Scotland, in conſequence of having engaged himſelf to pay a conſiderable ſum of money for a fellow-ſtudent.

In 1754, he arrived at Sunderland near Newcaſtle, where he was arreſted at the ſuit of a tailor in Edinburgh, to whom he had given ſecurity for his friend; but, by the favour of ſome gentlemen in the college, who probably admired his wit,

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as much as they pitied his want of wiſdom, he was ſoon delivered from the bailiff's clutches, and paſſed over in a dutch ſhip to Rotterdam. He proceeded to Bruſſels, then viſited a great part of Flanders; and, after ſpending ſome time at Straſburg and Louvain, where he obtained the degree of M. B. he accompanied an engliſh gentleman to Geneva.

It is an undoubted fact, that this ingenious unfortunate made the greateſt part of his tour on foot, having left England with very little money; but being of a philoſophic turn, and poſſeſſed with an almoſt enthuſiaſtic paſſion for ſeeing the manners of different countries and people, he was not diſcouraged by any apparent difficulties. He had ſome knowledge of the french language, and of muſic; he played tolerably well on the german flute, which, from an amuſement, became at times a means of ſubſiſtence. His learning and other attainments procured him an hoſpitable reception at moſt of the religious houſes; and his muſic made him welcome to the peaſants of Flanders and Germany: "whenever I approached a peaſant's houſe towards nightfall," he uſed to ſay, "I played one of my moſt merry tunes; and that generally procured me not only a lodging, but ſubſiſtence for the next day[u]." The higher ranks, it ſeems, had not any taſte for his muſic; "they always thought my performance odious, and never made me any return for my endeavours to pleaſe them."

On his arrival at Geneva, he became a travelling tutor to a young man, who was articled to an attorney; but, on unexpectedly receiving a fortune, was determined to ſee the world. This wary youth, in the contract with his preceptor, made a proviſo, that he ſhould be permitted to govern himſelf; and he was a manager of his money to a parſimonious extreme. During Goldſmith's continuance in Switzerland, he aſſiduouſly cultivated his poetical talent; and thence ſent the firſt ſketch of his epiſtle, called "The Traveller," to his brother, a clergyman in Ireland; who, giving up fame and fortune, had retired early to happineſs and obſcurity (not that theſe always go together) on an income of 40l. a year. From Geneva the preceptor and pupil viſited the ſouth of France, where diſagreeing (for, Goldſmith had probably too many humours of his own to attend to thoſe of other people) they ſeparated from each other; and our poet was left once more upon the world at large. He traverſed, however, through many difficulties, the greateſt part of France; and, bending his courſe at length to England, arrived at Dover in 1758.

[u] To this he probably alludes in his Traveller:

"How often have I led thy ſportive choir,
"With tuneleſs pipe beſide the murm'ring Loire!" &c.

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His finances were ſo low on his return to England, that he with difficulty got to London; where, though a batchelor of phyſic, he applied to ſeveral apothecaries to be received into their ſhops as a journeyman. His broad iriſh accent, and the uncouthneſs of his appearance, occaſioned him to be treated by theſe gentry with contempt and inſult; but, at length, a chemiſt near Fish-ſtreet, ſtruck with the ſimplicity of his manner, joined to his forlorn condition, took him into his laboratory; where he continued, till he diſcovered that his old friend Dr. Sleigh was in London. This was one of thoſe gentlemen, who formerly ſaved him from limbo, and now took him under his care, till ſome eſtabliſhment could be procured for him. Shortly he became an aſſiſtant in inſtructing the youths at the academy at Peckham; then a writer in "The Monthly Review;" and afterwards he was employed in "The Public Ledger," in which his "Citizen of the World" originally appeared, under the title of "Chineſe Letters."

Fortune ſeemed now to take ſome notice of a man ſhe had long neglected. The ſimplicity of his character, the integrity of his heart, and the merit of his productions, made his company acceptable to the better ſort; and he emerged from apartments he had near the Old Bailey, to the politer air of the Temple; where he took handſome chambers, and lived in a genteel ſtyle. His "Traveller," his "Vicar of Wakefield," his "Letters on the Hiſtory of England," his "Good-natured Man, a Comedy," raiſed him up, and inſured ſucceſs to any thing that ſhould follow; as "The Deſerted Village," "She Stoops to Conquer, &c." Notwithſtanding the ſucceſs of theſe pieces, by which he cleared vaſt ſums, his circumſtances were by no means proſperous; and this his biographer imputes to two cauſes: partly to the liberality of his diſpoſition, which made him give away his money without wit and wiſdom; and partly to an unfortunate habit of gaming, the arts of which (as may well be believed) he very little underſtood.

With all his accompliſhments and powers, he does not appear to have been either wiſe or happy. Of his want of wiſdom enough has appeared; and his temperament does not ſeem to have been fitted for happineſs. Though ſimple, honeſt, humane, and generous, he was irritable, paſſionate, peeviſh, and ſullen; and ſpleen has run ſo high with him, that he is ſaid to have "often left a party of convivial friends abruptly in the evening, in order to go home, and brood over his misfortunes." Can wretchedneſs more extreme be conceived? The latter part of his life was embittered by a violent ſtrangury, which, united with other vexations, brought on a kind

kind of habitual deſpondency. In this unhappy ſtate he was attacked by a nervous fever, which being improperly treated, and by himſelf too, put at end to his mortality April 1774, in the 45th year of his age.

Goldſmith, like Smollett, Guthrie, and others who ſubſiſted by their pens, is ſuppoſed ſometimes to have ſold his name to works in which he had little or no concern.

GOLIUS (JAMES), profeſſor of arabic at Leyden, and of a conſiderable family in that city, was born at the Hague in 1596. He was ſent to the univerſity at Leyden, where he ſuffered no part of learning to eſcape his application; and having made himſelf maſter of all the learned languages, he proceeded to phyſic and divinity; neither was he ſtill ſatisfied without the mathematics. His education being finiſhed, he took a journey to France with the ducheſs de la Tremouille; when, being invited to teach the greek language at Rochelle, he accepted the employ, and would have held it longer, had not that city been reduced again to the dominion of the french king the year following. Upon this change, Golius reſolved to return to Holland. He had early taken a liking to Erpenius, the arabic profeſſor at Leyden; by the help of whoſe lectures, together with his uſual diligence, he had made a great progreſs in the arabic tongue, and contracted an intimate friendſhip with his maſter. In this diſpoſition, having obtained an opportunity of attending the Dutch embaſſador, in 1622, to the court of Morocco, he conſulted with Erpenius, and took proper inſtructions from him, for the improvement of both in that language; for the profeſſor was deficient ſo far, that, having never lived in the country where it flouriſhes and is ſpoken, he met with many words, proverbs, and terms, whoſe meaning he rather gueſſed at than really knew. He, therefore, directed his pupil to obſerve carefully every production, either of nature, art, or cuſtom, which were unknown in Europe; and to deſcribe them, ſetting down the proper name of each, and the derivation of it, if known. He alſo gave him a letter directed to that prince, together with a preſent of a Grand Atlas, and a New Teſtament, in arabic. Theſe procured him a moſt gracious reception from Muley Zidan, then king of Morocco, who declared a particular ſatisfaction in them, and afterwards read them frequently.

In the mean time, Golius made ſo good uſe of Erpenius's advice, that he attained a perfect ſkill in the arabic tongue; while the ſame curioſity, that led him into the knowledge of the cuſtoms and learning of that country, made him very agreeable to the doctors and courtiers. By this means, he became particularly ſerviceable to the ambaſſador, who,

growing

growing uneaſy becauſe his affairs were not diſpatched, was adviſed to preſent to his majeſty a petition, written by Golius in the arabic character and language, and in the chriſtian ſtyle; a thing very extraordinary in that country. The king was aſtoniſhed at the beauty of the petition, with reſpect both to the writing and the ſtyle; and ſending for the Talips, or ſecretaries, ſhewed them the petition, which they admired. Whereupon he immediately ſent for the ambaſſador to know who drew it up; and, being informed it was done by Golius, deſired to ſee him. At the audience, the king ſpeaking to him in arabic, Golius anſwered in ſpaniſh, that he underſtood his majeſty very well, but could not anſwer him in arabic, by reaſon of its guttural pronunciation, to which his throat was not ſufficiently inured. This excuſe was accepted by the king, who granted the ambaſſador's requeſt, and diſpatched him immediately. Golius arrived in Holland, with ſeveral books unknown in Europe; and among others, "The Annals of the Ancient Kingdom of Fez and Morocco," which he reſolved to tranſlate. He communicated every thing to Erpenius, who well knew the value of them, but did not live long enough to enjoy the treaſure; that profeſſor dying in Nov. 1624, after recommending this his beſt-beloved ſcholar to the curators of the univerſity for his ſucceſſor. The requeſt was complied with, and Golius ſaw himſelf immediately in the arabic chair, which he filled with ſo much ſufficiency, that the great Erpenius was not miſſed.

A mind leſs inflamed with the deſire of knowledge would have ſet down ſatisfied here; but Golius ſtill thirſted after farther perfections: and, being perſuaded that this could only be had from the fountain-head, he applied to his ſuperiors for leave to take a jouney to the Levant; and obtained letters patent from the prince of Orange, dated Nov. 35, 1625. He ſet out immediately for Aleppo, where he continued fifteen months; after which, making excurſions into Arabia, towards Meſopotamia, he went by land to Conſtantinople, in company with Cornelius Hago, embaſſador from Holland to the Porte. Here the governor of the coaſt of Propontis gave him the uſe of his pleaſant gardens and curious library: in which retirement, he applied himſelf wholly to the reading of the Arabic hiſtorians and geographers, whoſe writings were till then either unknown to, or had not been peruſed by, him. Upon his return to the city, diſcovering occaſionally, in converſation with the great men there, a prodigious memory of what he had read, he excited ſuch admiration, that a principal officer of the empire treated with him, upon going with the

the Grand Signor's commiſſion, and viewing the whole empire, in order to deſcribe the ſituation of places with more exactneſs than was done in the then preſent maps. He excuſed himſelf on pretence of the oath which he had taken to the States, but in reality on account of the danger of ſuch an undertaking. Here alſo he found his ſkill in phyſic of infinite ſervice, in procuring him the favour and reſpect of the grandees; from whom, as he would take no fees, he received many valuable and rich preſents. Nor was this all, ſeveral more coſtly favours were conferred upon him, with a view of ſoliciting his ſtay. He lived four years among them, in the enjoyment of theſe munificent careſſes; and, having in a great meaſure ſatisfied his thirſt of Eaſtern learning, and made himſelf abſolute maſter of the Turkiſh, Perſian, and Arabic, tongues, he returned in 1629, laden with curious MSS. which have been ever ſince the glory of the univerſity-library at Leyden.

He did not intend, however, that they ſhould continue locked up from the world. On the contrary, as ſoon as he was ſettled at home, he began to think of making the beſt uſe of them, by communicating them to the public; and, to facilitate the reading of them, he printed an "Arabic Lexicon," and a new edition of "Erpenius's Grammar, enlarged with Notes and Editions;" to which alſo, he ſubjoined ſeveral pieces of poetry, extracted from the Arabian writers, particularly Tograi and Ababella. But his views were not limited within the bounds of Europe: he had been an eye-witneſs of the wretched ſtate of chriſtianity in the Mahometan countries, and ſaw it with the compaſſion of a fellow-chriſtian. He reſolved, therefore, to make his ſkill in their language ſerviceable to them, and herein his zeal was very remarkable. Nobody ever ſolicited ſo ſtrongly for great offices of ſtate, and in the proſecution of their views, as he did to procure an edition of the "New Teſtament" in their original language; with a tranſlation into the vulgar greek by an Archmandrite, which he prevailed with the States to preſent to the Greek church, groaning under the Mahometan tyranny; and, as ſome of theſe chriſtians uſe the arabic tongue in divine ſervice, he took care to have diſperſed among them an arabic tranſlation of the Confeſſion of the reformed Proteſtants, together with the Catechiſm and Liturgy [w].

[w] For this purpoſe he employed an Armenian, who underſtood the vulgar arabic, as well as the phraſes conſecrated to religion; and could accommodate Golius's ſtyle to the capacity of every body; otherwiſe his expreſſion might probably have been too ſublime and abſtruſe. Golius kept this Armenian two years and a half at his houſe; and promiſed him the ſame penſion that the States had granted to the Archimandrite, who tranſlated the New Teſtament into vulgar greek. Yet he did not know whether the States would be at the expence. He did not propoſe the matter to them, till the work was finiſhed; however, they agreed to his propoſal, and likewiſe made a handſome preſent to himſelf.

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However, intent as he was upon the ſervices of religion and learning abroad, he did not neglect his duty at home, which was now become double to what it had been before his laſt journey to the Eaſt; for, the curators, during his abſence, had honoured him with an additional employ of a very different nature from the former, viz. the profeſſorſhip of mathematics, to which he was choſen in 1626. He diſcharged the functions of both, with the higheſt applauſe for forty years. He was alſo appointed interpreter in ordinary to the States, for the arabic, turkiſh, perſian, aud other eaſtern languages; for which he had an annual penſion, and a preſent of a chain of gold with a very beautiful medal, which he wore as a badge of his office, He went through the fatigue of all theſe poſts with the leſs difficulty, as he always enjoyed a good ſtate of health, which, however, he was careful to preſerve, by temperance in diet, and abſtinence from enfeebling pleaſures. By this means his conſtitution was ſo firm, that, at the age of ſeventy, he travelled on foot all the way from the Meuſe to the Wahal, a journey of fourteen hours. This was in 1666; and he died Sept. 28, 1667; having paſſed through all academic honours, and made himſelf as much reſpected for his virtue and piety, as for his learning.

Though he may well be called an univerſal ſcholar, yet his chief excellence lay in philology and the languages; for which he had ſo great a natural talent, that, though he did not begin ſeriouſly to ſtudy the Perſian language till he was fifty-four, he made himſelf ſo perfectly a maſter of it as to write a large dictionary in it, which was printed at London. He could have done as much for the Turkiſh language: and he made ſuch a progreſs in the Chineſe, that he was able to read and underſtand their books; though he began late to learn this language, of which to know the characters only is no ſlight matter, ſince they amount to the number of 8000. Beſides the books which he finiſhed and printed, he left ſeveral MSS. of others, which would have been no ways inferior to them, had he lived to complete them. He had begun Geographical and Hiſtorical Dictionary for the Eaſtern countries; wherein the names of men and places, throughout the Eaſt, were explained. He had long given expectations of a new edition of the "Koran," with a tranſlation and confutation of it.

Amidſt all this profound literature, his religion was plain, eaſy, and practical. He lamented and abhorred the factions and diſputes, eſpecially about indifferent matters, which diſgraced chriſtianity: he could not endure to have divinity looked on as a ſcience: he thought the truth expoſed to

danger, even by men of knowledge and learning; who thus introduced philoſophy into divinity merely for the ſake of diſputing.

He married a lady of a very good family, and well allied, with whom he lived twenty-four years, and who ſurvived him, together with two ſons, who ſtudied the civil law at Leyden, and became conſiderable men in Holland. See Funebr. Orat. Jac. Gotii à Gronov. & Swert Athen. Belgſc.

GOLIUS (PETER), brother of the preceding, born at Leyden. He went to Aleppo in the character of a miſſionary. He was of the order of Barefooted Carmelites, and eſtabliſhed a monaſtery of his order on the ſummit of Mount Libanus. He was an excellent arabian ſcholar, and publiſhed different works both in arabic and latin.

GOLTZIUS (HENRY), a famous painter and graver, was born in 1658, at Mulbrec in the duchy of Juliers; and learned his art at Haerlem, where he married. Falling into a bad ſtate of health, which was attended with a ſhortneſs of breath and ſpitting of blood, he reſolved to travel in Italy. His friends remonſtrated againſt this, but he anſwered, that "he had rather die learning ſomething than live in ſuch a languiſhing ſtate." Accordingly, he paſſed through moſt of the chief cities of Germany, where he viſited the painters, and the curious; and went to Rome and Naples, where he ſtudied the works of the beſt maſters, and deſigned an infinite number of pieces after them. To prevent his being known, he paſſed for his man's ſervant; pretending, that he was maintained and kept by him for his ſkill in painting: and by this ſtratagem he came to hear what was ſaid of his works, without being known, which was a high pleaſure to him. His diſguiſe, his diverſion, the exerciſe of travelling, and the different air of the countries through which he travelled, had ſuch an effect upon his conſtitution, that he recovered his former health and vigour. He relapſed, however, ſome time after, and died at Haerlem in 1617. Mr. Evelyn has given the following teſtimony of his merit as a graver: "Henry Goltzius," ſays he, "was a Hollander, and wanted only a good and judicious choice, to have rendered him comparable to the profoundeſt maſters that ever handled the burin; for never did any exceed this rare workman: witneſs thoſe things of his after Gaſporo Celio, &c.—and, in particular, his incomparable imitations after Lucas Van Leyden, in The Paſſion, the Chriſtus Mortuus, or Pieta; and thoſe other ſix pieces, in each of which he ſo accurately purſues Durer, Lucas, and ſome others of the old maſters, as make it almoſt impoſſible to diſcern the ingenious fraud. He was likewiſe an excellent painter.

GOLTZIUS

GOLTZIUS (HUBERT), a german writer, was born at Venloo, in the duchy of Gueldres in 1526. His father was a painter, and he was himſelf bred up in this art, learning the principles of it from Lambert Lombard. But he did little at painting, and ſeems to have quitted it early in life; for he had a particular turn to antiquity, and eſpecially to the ſtudy of medals, to which he entirely devoted himſelf. He conſidered medals as the very foundation of true hiſtory; and travelled through France, Germany, and Italy, in order to make collections, and to draw from them what lights he could. His reputation was high in this reſpect, ſo that the cabinets of the curious were every where open to him; and on this account it was, that he was honoured with the freedom of the city of Rome in 1567. He was the author of ſeveral excellent works, as, "Imperatorum fere omnium vivæ imagines à J. Cæſare ad Carolum V. ex veteribus numiſmatibus."—"Faſti Magiſtratuum, & triumphorum Romanorum ab U.C. uſque ad Auguſti obitum."—"De Origine & Statu Populi Romani."—"Vitæ & res geſtæ J. Cæſaris & Auguſti Cæſaris, ex Nummis & Inſcriptionibus Antiquis," and other treatiſes; in all which he applies medals to the clearing up of ancient hiſtory. He was ſo nice and accurate in publiſhing them, that he had them printed in his own houſe, and corrected them himſelf: nay, he even went ſo far as to engrave the plates for the medals with his own hands. Accordingly, his books were admired all over Europe, and thought an ornament to any library. The learned beſtowed the higheſt eulogies upon them. Lipſius, ſpeaking of the "Faſti Conſulares," ſays, that "he knows not which to admire moſt, his diligence in ſeeking ſo many coins, his happineſs in finding, or his ſkill in engraving them." Scaliger ſpoke as well of this work, as his great ſoul could condeſcend to ſpeak, when he ſays, "Goltzius nihil me docet, ſcio omnia illa; ſed eſt bonus liber pro tyronibus;" that is, Goltzius teaches me nothing; I know all thoſe things: but it is a good book for beginners. His books, however, though they abound with erudition and curious knowledge, muſt be read with ſome caution; for, there are many falſe medals in them, which Goltzius adopted for real antiques. It could not be, but that many errors of this nature muſt be committed by a man, whoſe love and veneration for Roman antiquities was ſuch, that he gave to all his children nothing but Roman names, ſuch as Julius, Marcellus, &c. ſo that he might eaſily receive for antiques what were not ſo, out of pure fondneſs for any thing of that kind. Upon this principle, it is probable, that he took, for his ſecond wife, the widow of the antiquary Martinius Smetius; whom he married

more for the ſake of Smetius's medals and inſcriptions than for any thing belonging to herſelf. However, ſhe was even with him if he did; for ſhe was very ill-natured, and plagued him in ſuch a manner as to ſhorten his days. He died at Bruges in 1583, aged 57.

GOMAR (Francis), native of Bruges, a famous and ſtrenuous defender of the calviniſtic doctrines, againſt Arminius and his followers. He was a very learned man, particularly in the oriental languages. Several treatiſes, which he wrote at different times, were collected into a volume, and printed at Amſterdam, in 1645. He died at Groningen, where he was firſt divinity and then hebrew profeſſor in 1641.

GOMBAULD (John Ogier de), a french poet, was born in 1567, at St. Juſt de Luſſac, near Brouage in Saintongue. He was a gentleman by birth, and his breeding was ſuitable to it. After a foundation of grammar-learning, he finiſhed his ſtudies at Bourdeaux; and having gone through moſt of the liberal ſciences, under the beſt maſters of his time, he betook himſelf to Paris, in the view of making the moſt of his parts; for, being the cadet of a fourth marriage by his father, his patrimonial finances were a little ſhort. At Paris he ſoon introduced himſelf to the knowledge of the polite world, by ſonnets, epigrams, and other ſmall poetical pieces, which were generally applauded: but, reaping no other benefit for the preſent, he was obliged to uſe the ſtricteſt œconomy, to ſupport a tolerable figure at court, till the aſſaſſination of the king by Ravillac, in 1610. This extraordinary incident provoked every muſe in France. The ſubject was to the laſt degree intereſting, and furniſhed our poet with one of thoſe opportunities, which are ſaid to fall in every man's way once in his life of making his fortune. He did not let it ſlip, but exerted his talent to the utmoſt on the occaſion; and the verſes he made pleaſed the queen-regent, Mary de Medicis, ſo highly, that ſhe rewarded him with a penſion of 1200 crowns; nor was there a man of his condition, that had more free acceſs to her, or was more kindly received by her. He was alſo in the ſame favour with the ſucceeding regent, Anne of Auſtria, during the minority of Lewis XIV.

In the mean time, he was conſtantly ſeen at that delicious meeting place of all the perſons of quality and merit, the houſe of Mad. Rambouillet. This was like a ſmall choice court, leſs numerous indeed than that of the Louvre, but, to ſay the truth, more excellent; ſince nothing approached this Temple of Honour, where Virtue itſelf was worſhipped under the name of the incomparable Artenice, but what deſerved her approbation and eſteem. Such was that manſion

of politeneſs, which entirely engaged the heart of Gombauld; and he frequented it with great pleaſure, as well as with more aſſiduity than any other, the Louvre not excepted. Thus he paſſed his time in a way the moſt agreeable to a poet, and at length devoted himſelf entirely to the belles lettres. He publiſhed ſeveral things which were ſo many proofs of excellence in this way [z]; ſo that he grew to be one of thoſe choice ſpirits, who make up the miniſtry in the republic of letters, and form the ſchemes of its advancement. In this employ we find him among thoſe few men of wit, whoſe meetings in 1626 gave riſe to the Academy of Belles Lettres, founded by cardinal Richelieu [A]; and, accordingly, he became a member of that ſociety at its firſt inſtitution. He was one of the three who was appointed to examine the ſtatutes of the new academy in 1643, and he afterwards finiſhed memoirs for completing them. March 12, 1635, he read a diſcourſe before the academy upon "Je ne ſçai quoi," which was the ſixth of thoſe that for ſome years were pronounced at their meetings the firſt day of every week.

He lived many years in the enjoyment of theſe honours, and, what is more eſſential, with good finances, which yet were increaſed with an additional penſion from M. Seguire, chancellor of France. Theſe marks of eſteem ſet his merit in the moſt conſpicuous light; eſpecially when it is conſidered that he openly profeſſed the reformed religion, and was indeed a zealous Huguenot: but he preſerved himſelf from any ill effects of this by a degree of prudence, very uncommon in men of his profeſſion. He had always enjoyed very good health; but, as he was one day walking in his room, which was cuſtomary with him, his foot ſlipped; and, falling down, he hurt himſelf ſo, that he was obliged almoſt conſtantly to keep his bed to the end of his life, which laſted near a century. However, in 1657, when at the age of 90, he publiſhed a large collection of epigrams; and, many years after, a tragedy called "Danaïdes." This was ſome time before his death; which did not happen till 1666, in his 92d year.

In his perſon he is repreſented tall and well ſhaped, of a graceful aſpect, and with the air of a man of quality; in his

[z] Of theſe the moſt admired was his "Endymion," a romance in proſe. It was printed in 1624. 2. "Amarantha, a Paſtoral." 3. A Volume of "Poems." 4 A Volume of "Letters," all publiſhed before 1652. Peliſſon's Hiſt. de l' Acad. Fran. p. 3. 39. Paris, 1672, 12mo.

[A] Theſe meetings were held at the houſe of Mr. Conrart, who is ſaid to be the author of the preface to Gombauld's treatiſes and letters upon religion. Colomies Bibl. Choiſie, 155. 2d edit.

manners he was modeſt and regular, ſincere in his piety, and proof againſt all temptations. His mind was as noble as his perſon was agreeable; he had an upright ſoul, and was naturally virtuous. His genius was elevated, but more judicious than fanciful. He was of a hot and haſty temper, much inclined to anger, though he had a grave and reſerved countenance. His poſthumous works were printed in Holland in 1678, with this title, "Traités & Lettres de Monſieur Gombauld ſur la Religion." They contain religious diſcourſes, and were moſt eſteemed of all his works by himſelf; he compoſed them from a principle of charity, with a deſign to convert the catholics, and confirm the proteſtants in their faith.

GOMERSAL (ROBERT), lived in the reign of Charles the Firſt, and was of ſome eminence as a poet. He was a ſtudent of Chriſt-church, Oxford, where he took his batchelor's and maſter's degrees; and, in 1627, went out bachelor of divinity. He has left ſeveral ſermons and poems, both of which have been commended. His beſt piece is called "The Levites Revenge, containing Poetical Meditations on the 19th and 20th chapter of Judges." He died in 1646.

GOMEZ (DE CIVIDAD, near ALVAREZ), a latin poet of Guadalaxara, in the diſtrict of Toledo. His compoſitions were well received in Spain. Among the moſt popular of his publications were "The Proverbs of Solomon in verſe.—The Epiſtles of St. Paul, in elegiac verſe," and a poem on the "Golden Fleece." He died in 1538.

GOMEZ (DE CASTRO ALVAREZ), was born near Toledo, and was reſpected by many for his great learning. He wrote "The Hiſtory of Cardinal Ximenes."

GOMEZ (MAGDELINE ANGELICA POISSON DE), a french lady, who obtained ſome celebrity as a writer of romances and theatrical pieces. Her compoſitions are very numerous, but in no very high eſtimation.

GONDI (JOHN PAUL), afterwards cardinal de Retz, was born in 1613, and died in 1679. He was a doctor of the Sorbonne, and afterwards coadjutor to his uncle the archbiſhop of Paris; and at length, after many intrigues, in which his reſtleſs and unbounded ambition engaged him, became a cardinal. This extraordinary man has drawn his own character in his memoirs, which are written with ſuch an air of grandeur, impetuoſity of genius, and inequality, as gives us a very ſtrong repreſentation of his conduct. He was a man who, from the greateſt degree of debauchery, and ſtill languiſhing under its conſequences, preached to the people, and made himſelf adored by them. He breathed nothing but

but the ſpirit of faction and ſedition. At the age of twenty-three, he had been at the head of a conſpiracy againſt the life of cardinal Richelieu. Voltaire ſays, that he was the firſt biſhop who carried on a war without the maſk of religion: however, his ſchemes turned out ſo ill at the long run, that he was obliged to go from France. He went into Spain and Italy, and aſſiſted at the conclave at Rome, which raiſed Alexander VII. to the pontificate. This pontiff not making good his promiſes to the cardinal, he left Italy; and went into Germany, then into Holland and England. After having ſpent the life of an exile and vagabond for five or ſix years, he obtained leave upon certain terms to return to his own country; which now he could do with ſafety, his friend cardinal Mazarine being dead in 1661. He was afterwards at Rome, and aſſiſted in the conclave which choſe Clement IX; but, upon his return to France, retired from the world, and ended his life like a philoſopher: which made Voltaire ſay, that "in his youth he lived like Catiline, and like Atticus in his old age." In this retreat he wrote his memoirs, "ſeveral parts of which," ſays the ſame Voltaire, "are worthy of Salluſt, but the whole is not equal." They are ſuppoſed, however, to be written with impartiality, the author having every where ſpoken with the ſame freedom of his own infirmities and vices as any other writer could have done. Some friends, with whom he entruſted the original MS. fixed a mark on thoſe paſſages, where they thought the cardinal had diſhonoured himſelf, in order to have them omitted, as they were in the firſt edition: but they have ſince been reſtored. The beſt edition of theſe memoirs is that of Amſterdam, 1719, in 4 vols. 12mo. This cardinal was the author of other pieces; but theſe, being of a temporary kind, written as party pamphlets to ſerve particular occaſions and purpoſes, are not now regarded.

GONGORA (Lewis de), a ſpaniſh poet, was born at Cordova, in 1562, of a very diſtinguiſhed family. He ſtudied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publiſh any thing. Going into orders, he was made chaplain to the king, and prebendary of the church of Cordova: in which ſtation he died, in 1627. His works are all poſthumous, and conſiſt of ſonnets, elegies, heroic verſes, a comedy, a tragedy, &c. and have been publiſhed ſeveral times. The ſpaniards have a very high idea of this poet, even ſo as to entitle him prince of the poets of their own nation.

Notes and commentaries have been written on his works, and he has been decked out in form like a variorum claſſic. Some have found great fault with him, charging him with

affectation in the uſe of figures, with a falſe ſublime, with obſcurity and an embarraſſed diction: however, there have not been wanting perſons to undertake his defence, and to free him from all ſuch invidious imputations,

GONDRIN (Louis Artoine), we are induced to mention only as an accompliſhed courtier, and particular favourite of Louis XIV. The monarch condeſcended to ſleep at the duke's country-houſe; he complained that he was diſguſted by a grove of old trees before his window. In the morning they were no longer to be ſeen. The prince in his walk was incommoded by an extenſive wood, which obſtructed his view. He walked there a ſecond time, and repeated his complaint: "Your majeſty has only to ſay you wiſh it to be removed, and it will immediately diſappear." "If that be ſo," ſaid Louis, "I wiſh it were away." The matter had previouſly been prepared, and twelve hundred men in a moment levelled with the ground the whole extent of the wood. "What," ſaid the dutcheſs of Burgundy, who was preſent, "if the king had wiſhed our heads thus to diſappear, the duke, I fear, would have had no heſitation in gratifying his ſovereign!"

GONET (John Baptist), a Dominican frier, was a doctor of the univerſity of Bourdeaux, where he taught divinity. He publiſhed ſeveral works, particularly "A Syſtem of Theology, in five volumes, folio." Bayle, in his way, ſneers at the ſpaniards; who ſay, as he obſerves, that it was too ſhort, and calls it a pretty compendium of divinity. He died in 1681.

GONNELLI (John), or the blind man of Combaſſi. He gave extraordinary hopes of his talents as an artiſt; when at the age of twenty he loſt his ſight. After this accident he became a ſculptor, and by the ſenſe of touch alone obtained a wonderful perfection. He even attempted portraits, and with no mean ſucceſs; and was happy in obtaining the likeneſs of Pope Urban the eighth, and Coſmo the firſt, great duke of Tuſcany.

GONSALVA, of Cordova, ſurnamed the Great Captain. He was of one of the moſt noble families of Spain, and at firſt diſtinguiſhed himſelf as a warrior againſt the Portugueſe. Afterwards, in the reign of Ferdinand and Iſabella, he aſſiſted at the conqueſt of Grenada. He ſecured alſo the kingdom of Naples and the throne of Spain againſt all the exertions of the french. He was indeed an extraordinary character, and many well-atteſted facts are recorded of his valour, his generoſity, and accompliſhments. Florian has made him the hero of an hiſtoric romance, which has been tranſlated into engliſh, and well received: it is certainly an elegant as

well

well as intereſting performance. Gonſalva died in Grenada, which his arms conquered in 1515.

GONTHIER, a latin poet of the thirteenth century. He wrote the hiſtory of Conſtantinople 1203.

GONTHIER (JOHN and LEONARD), painters on glaſs and eminent for their ſkill, both in their figures and decorations; their works have been highly eſteemed, and are yet to be found in the cabinets of the curious.

GONZAGA (LUCRETIA), an illuſtrious lady of the 16th century, as remarkable for her wit, learning, and ſtyle, as for high birth. She wrote ſuch beautiful letters, that the utmoſt care was taken to preſerve them; and a collection of them was printed at Venice in 1552. There is no learning in her letters, but yet we perceive from them that ſhe was learned; for ſhe declares, in a letter to Robortellus, that his commentaries had led her into a true ſenſe of ſeveral obſcure paſſages in Ariſtotle and Æſchylus. All the wits of her time did not fail to commend her highly; and Hortenſio Lando, beſides ſinging her praiſes moſt zealouſly, dedicated to her a piece, "Upon moderating the paſſions of the ſoul," written in Italian. There was a correſpondence between them: and ſhe wrote above thirty letters to him, which have all been printed. In one of them, ſhe blames him for grieving at his poverty: "I wonder," ſays ſhe, "that you, who are a learned man, and ſo well acquainted with the affairs of this world, ſhould yet be ſo ſtrangely vexed at being poor: as though you did not know, that a poor man's life is like ſailing near the coaſt, whereas that of a rich man does not differ from the condition of thoſe who are in the main ſea. The former can eaſily throw a cable on the ſhore, and bring their ſhip ſafe into an harbour; whereas the latter cannot do it without great difficulty, &c." We learn from theſe letters, that her marriage with John Paul Manfrone was unhappy. She was married to him when ſhe was not fourteen; and his conduct afterwards gave her infinite uneaſineſs. He engaged in a conſpiracy againſt the duke of Ferrara; was detected and impriſoned by him; but, though condemned, not put to death. She did all in her power to obtain his enlargement; applied to all the powers in chriſtendom to intercede for him; and even ſolicited the Grand Signior to make himſelf maſter of the caſtle, where her huſband was kept. What made her more active, ſhe was not permitted to viſit him; and they could only write to each other. But all her endeavours were vain: for he died in priſon, having ſhewn ſuch an impatience under his misfortunes as made it imagined he loſt his ſenſes. She never would liſten afterwards to any propoſals of marriage, though ſeveral were made her. Of four children, which ſhe had,

had, there were but two daughters left, whom ſhe put into nunneries. All that came from her pen was ſo much eſteemed, that a collection was made even of the notes ſhe wrote to her ſervants: ſeveral of which are to be met with in the edition of her letters.

GONZALEZ (THYRSUS), a Spaniard, and general of the Jeſuits; died at Rome in 1705. He wrote ſeveral tracts, which were received with different degrees of ſatisfaction by the world.

GOOL (JOHN VAN), a dutch painter, born at the Hague in 1685. He was eminent both for the firmneſs and elegance of his pencil. He was alſo a writer, and publiſhed an account of the lives and works of the flemiſh painters.

GOODALL (WALTER). This learned antiquarian was born in the county of Angus 1689, and educated in King's College Aberdeen, where he took his degrees, and was afterwards appointed deputy-keeper of the advocate's library in Edinburgh. He was at the ſame time employed as an aſſiſtant to the learned Mr. Ruddiman; and in 1736 wrote an introduction in latin to Fordon's Chronicle. In 1751 he publiſhed two volumes in vindication of the unfortunate queen Mary, which have been well received by the public, notwithſtanding the author's ſtrong and partial attachment to jacobitical principles. He was a very learned philologiſt, but ſacrificed rather too often at the ſhrine of Bacchus. He died at Edinburgh 1758, aged 71.

GOODWIN (JOHN). He was one of the moſt extraordinary perſons that lived during the laſt century; and, as appears from ſome of his writings, a moſt acute and ſubtle diſputant. He was educated in Queen's College, Cambridge, and in 1633 obtained the living of Coleman-ſtreet, London. In 1645 he was turned out of his living, becauſe he refuſed to adminiſter the ſacrament to his people promiſcuouſly. He was ſuch a violent republican, that he wrote a vindication of the death of Charles I. which, at the Reſtoration, was burnt by the hands of the common hangman. He was excepted out of the act of indemnity, and died ſoon after lamented by few, for he lived at enmity with all who knew him. His works are numerous, but moſtly in ſupport of arminian doctrines.

GOODWIN (THOMAS). He was born at Rolſeby in Norfolk, October 5, 1600, and received his education at Cambridge. During his younger years he had wife notions of religion, and his mind was filled with ambition; but, going occaſionally to hear Dr. Preſton, he was ſtruck with a pious turn of mind, which induced him to join himſelf to the Puritans; for adhering to their principles he

he ſuffered much; and, in 1630, to avoid the fury of their perſecution, he went over to Holland, and ſettled as paſtor of the Engliſh church at Arnhiem. When the civil wars broke out, he returned to England, and was choſen paſtor of a church in London. He was choſen one of the aſſembly of divines at Weſtminſter; and, in 1649, Oliver Cromwell advanced him to be preſident of Magdalen College, Oxford. After the ejectment in 1662, he came to London, where he formed a church on the plan of the independents, and continued to preach till the time of his death, in 1680, aged 80.

GOODWIN (THOMAS), was one of the aſſembly of divines that ſat at Weſtminſter, and preſident of Magdalen College in Oxford. Mr. Wood ſtyles him and Dr. Owen the "two atlaſſes and patriarchs of independency." He was a man of great reading, but by no means equal to Dr. Owen, and was much farther gone in fanaticiſm. His works, which conſiſt of ſermons and expoſitions, have been much read. He attended Cromwell upon his death-bed, and was very ſure that he would not die, from a ſuppoſed revelation communicated to him in a prayer but a few minutes before his death. When he found himſelf miſtaken, he exclaimed in a ſubſequent addreſs to God, "thou haſt deceived us, and we were deceived." He is by Mr. Granger ſuppoſed to be the independent miniſter and head of a college mentioned in No. 494 of the Spectator. Died Feb. 23, 1679.

GORDIANUS (the elder) was of one of the moſt illuſtrious families of the Roman ſenate, deſcended on the father's ſide from the Gracchi, on the mother's from Trajan. He had a great eſtate, an elegant taſte, and a beneficent temper. He was twice conſul, to which office he was appointed firſt by Caracalla, and afterwards by Alexander, for he poſſeſſed the uncommon talent of acquiring the eſteem of virtuous princes without alarming the jealouſy of tyrants. He lived at Rome in the ingenuous purſuit of letters, till the voice of the ſenate, and the approbation of the emperor, named him proconſul of Africa. He was finally, and at the age of fourſcore, made emperor. His ſon, who was his lieutenant in Africa, was declared emperor with him; his manners were leſs pure than his father's; but his character was equally amiable. The Roman people acknowledged in the features of the younger Gordian the reſemblance of Scipio Africanus. They enjoyed their dignities, however, but for a very ſhort period. The ſon was ſlain in battle in a conflict with ſome barbarians of Mauritania; and the father on hearing the intelligence put an end to his life.

GORDON (THOMAS), a native of Scotland, greatly diſtinguiſhed by his writings on political and religious ſubjects, was born at Kircudbright in Galloway. He had an univerſity education,

education, and went through the common courſe of academical ſtudies; but whether at Aberdeen or St. Andrew's is uncertain. When a young man, he came to London, and ſupported himſelf by teaching the languages. His head was much turned to political and public affairs, and he was employed by the earl of Oxford in queen Anne's time; but we know not in what capacity. He firſt diſtinguiſhed himſelf in the Bangorian controverſy by two pamphlets in defence of the biſhop; which recommended him to Mr. Trenchard, who took him into his houſe, at firſt as his amanuenſis, and afterwards into partnerſhip as an author. In 1720, they began to publiſh, in conjunction, a ſeries of letters, under the name of "Cato," upon various and important ſubjects relating to the public. About the ſame time they publiſhed another periodical paper, under the title of "The Independent Whig," which was continued ſome years after Trenchard's death by Gordon alone. The ſame ſpirit which appears, with more decent language, in Cato's letters againſt the adminiſtration in the ſtate, ſhews itſelf in this work in much more glaring colours againſt the hierarchy in the church. After Trenchard's death, the miniſter, Sir Robert Walpole, knowing his popular talents, took him into pay to defend his meaſures, for which end he wrote ſeveral pamphlets. At the time of his death, July 28, 1750, he was firſt commiſſioner of the wine-licences, an office which he had enjoyed many years. He was twice married. His ſecond wife was the widow of his great friend, Trenchard; by whom he had children.

He publiſhed engliſh tranſlations of Salluſt and Tacitus, with additional diſcourſes to each author, which contain much good matter. Two collections of his tracts have been preſerved: the firſt intituled, "A Cordial for Low-ſpirits," in three volumes; and the ſecond, "The Pillars of Prieſtcraft and Orthodoxy ſhaken," in two volumes. But theſe, like many other poſthumous things, had better have been ſuppreſſed.

GORDON (ALEXANDER), M. A. a Scotſman, an excellent draughtſman, and a good grecian, who reſided many years in Italy, viſited moſt parts of that country, and had alſo travelled into France, Germany, &c. was ſecretary to the Society for Encouragement of Learning; and afterwards to the Egyptian club, compoſed of gentlemen who had viſited Egypt (viz. lord Sandwich, Dr. Shaw, Dr. Pococke, &c.). He ſucceeded Dr. Stukeley as ſecretary to the Antiquarian Society, which office he reſigned in 1741 to Mr. Joſeph Ames. He went to Carolina with governor Glen, where, beſides a grant of land, he had ſeveral offices, ſuch as regiſter of the province, &c.; and died a juſtice of the peace, leaving a handſome eſtate to his family. He publiſhed, 1. "Itinerarium Septentrionale,

Septentrionale, or a Journey through moſt Parts of the Counties of Scotland, in two Parts, with 66 Copper plates, 1726," folio. 2. "Additions and Corrections, by Way of Supplement, to the Itinerarium Septentrionale: containing ſeveral Diſſertations on, and Deſcriptions of, Roman Antiquities, diſcovered in Scotland ſince publiſhing the ſaid Itinerary. Together with Obſervations on other ancient Monuments found in the North of England, never before publiſhed, 1732 [B]," folio. 3. 'The Lives of Pope Alexander VI. and his ſon Cæſar Borgia, comprehending the Wars in the Reign of Charles VIII. and Lewis XII. Kings of France; and the chief Tranſactions and Revolutions in Italy, from the Year 1492 to the Year 1516. With an Appendix of original Pieces referred to in the Work, 1729," folio. 4. "A complete Hiſtory of the ancient Amphitheatres, more particularly regarding the Architecture of theſe Buildings, and in particular that of Verona, by the marquis Scipio Maffei; tranſlated from the Italian, 1730," 8vo. afterwards enlarged in a ſecond edition. 5. "An Eſſay towards explaining the Hieroglyphical Figures on the Coffin of the ancient Mummy belonging to Capt. William Lethieullier, 1737," folio, with cuts. 6. "Twenty-five Plates of all the Egyptian Mummies, and other Egyptian Antiquities in England," about 1739, folio.

GORDON (James), a Jeſuit of one of the beſt families of Scotland, who was of deſerved eminence for his knowledge of philoſophy, of theology, and the languages. He taught Hebrew with reputation at Bourdeaux and at Paris. He viſited different parts of Europe, and ſuffered a great deal in behalf of the roman catholic religion. He died at Paris in 1620; he publiſhed a work called "Controverſiarum Chriſtianæ Fidei Epitome."

GORDON (Robert), of Stralogh, the author of the "Theatrum Scotiæ," a very excellent work. He died about the middle of the ſeventeenth century. This book contains a deſcription of the whole country of Scotland, with maps of every particular county. It was printed by Janſon Bleaw at Amſterdam, and dedicated to Oliver Cromwell; and to it is added Buchanan's pamphlet, "De Jure Regni apud Scotos."

GORE (Thomas), originated from an ancient and conſiderable family at Alderton in Wiltſhire. He ſtudied in Oxford, and thence removed to Lincoln's Inn, where continuing ſome years, he retired to his eſtate in Wiltſhire.

[B] A latin edition of the "Itinerarium," including the ſupplement, was printed in Holland, 1731.

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He died in 1684, and has written ſeveral miſcellaneous pieces in the latin tongue. Ath. Oxon.

GORELLI, an italian poet, a native of Arezzo. He made Dante his model, and wrote in verſe what related to the hiſtory of his country, from 1010 to 1384. His work, though not highly to be eſteemed as a poem, is uſeful as a chronicle; and is inſerted by Muratori in his character of the italian hiſtorians.

GORGIAS (Leontinus), a native of Leontium in Sicily, was a celebrated orator of the ſchool of Empedocles, as was Socrates, and many other diſtinguiſhed characters. He was deputed by his fellow-citizens to requeſt ſuccour of the Athenians againſt the people of Syracuſe, whom he ſo charmed with his eloquence that he eaſily obtained what he required. He alſo made a diſplay of his eloquence at the olympic and pythian games, and with ſo much ſucceſs, that a ſtatue of gold was erected to him at Delphi. He is reputed, according to Quintilian, to be the author and inventor of extemporaneous ſpeaking, in which art he exerciſed his diſciples.

GORGIAS, a renowned perſon in Epirus, had a remarkable birth. His mother, being near her time, ſickened and died; and, as ſhe was carrying to her grave, the bearers and mourners were aſtoniſhed to hear the cry of an infant in the coffin; whereupon they returned, and opening the coffin, found Gorgias had ſlipped from the womb in the funeral ſolemnities of his mother. Her coffin was his cradle, and her death gave a great hero for the ſervice and ſafety of Epirus. Val. Max.

GORIUS (Antonius Franciscus) of Florence, a reſpectable hiſtorian, critic, and antiquarian. He publiſhed an account of greek and latin inſcriptions, which have been highly commended by Stoſchius and others. The learned world is alſo indebted to him for many other excellent works on the ſubject of roman and greek antiquities. He died in 1757. The great elaborate work entitled the "Muſeum Florentinum, a Deſcription of the Cabinet of the Grand Duke of Tuſcany," was the production of this Gorius, or, as he is called in italian, Gorio.

GORLÆUS (Abraham), an eminent antiquary, was born at Antwerp, and gained a reputation by collecting medals and other antiques. He was chiefly fond of the rings and ſeals of the ancients, of which he publiſhed a prodigious number in 1601, under this title, "Dactyliotheca, ſive Annulorum Sigillarium, quorum apud priſcos tam Græcos quam Romanos uſus ex ferro, ære, argento, & auro, Promptuarium." This was the firſt part of the work: the ſecond was intituled, "Variarum Gemmarum, quibus Antiquitas in ſignando uti ſolita, ſculpturæ." This work has undergone ſeveral editions, the beſt of which is that of Leyden, 1625: for, it not only contains

tains a vaſt number of cuts, but alſo a ſhort explication of them by Gronovius. In 1608, he publiſhed a collection of medals: which, however, if we may believe the "Scaligerana," it is not ſafe always to truſt. We meet there with the following words: "Gorlæus caſts medals; he ſhewed me ſome, but I found they were not ancient; ſince that time he ſhewed me none but genuine ones: he is a good man." Some have aſſerted, that he never ſtudied the latin tongue; and that the learned preface, prefixed to his "Dactyliotheca," was written by another. Peireſch, as Gaſſendus relates, uſed to ſay, that "though Gorlæus never ſtudied the latin tongue, yet he underſtood all the books written in latin concerning medals and coins." It is a ſign of a good genius to underſtand a latin book, only by the knowledge one has of the ſubject it treats of. Plutarch obſerves ſomewhere, that his ſtudying the roman hiſtory in greek books was the reaſon why he underſtood the language of the latin hiſtorians. But this ſtory of Peireſch cannot be reconciled with what we read in Swertius, who had been familiarly acquainted with Gorlæus, and who relates that he was brought up in the ſame ſchool with Andrew Schottus: where it cannot be ſuppoſed but that he muſt have learned latin. Gorlæus pitched upon Delft for the place of his reſidence, and died there in 1609. His collections of antiques were ſold by his heirs to the prince of Wales.

GORLÆUS (David), a native of Utrecht, lived in the ſeventeeth century. He publiſhed ſome books of philoſophy, in which he departed from the common opinions of the ſchools.

GOROPIUS (John), a phyſician, born in Brabant in 1518; after travelling through great part of Europe, he ſettled at Antwerp. He was a man of whimſical propenſities and very fond of paradox. He wrote and publiſhed "Origines Antverpianæ," which, with every other unaccountable opening on the origin of nations, contains the aſſertion that the flemiſh language was the language of Adam, which poſition he endeavoured to defend from ſome ridiculous etymologies.

GORREUS, a proteſtant phyſician of Paris, died in 1572. He was perſecuted for his religion, and, in conſequence of being abruptly apprehended by a party of ſoldiers, loſt his ſenſes. Among other works he publiſhed a tranſlation of Nicander.

GOSSELINI (Julian), born at Rome in 1525, was ſecretary to Ferdinand Gonzaga, viceroy of Sicily. The affairs of his ſecretaryſhip, in which he was employed above forty years, did not prevent his publiſhing ſeveral books in italian. He alſo wrote latin verſes and letters, and tranſlated into italian a french book, entituled, "A true Account of Things that have happened in the Netherlands, ſince the Arrival of Don Juan of Auſtria." He died at Milan in 1587.

GODESCHALC, a monk of Orbais, who rendered his name immortal by the controverſy which he ſet on foot concerning predeſtination and grace. He lived in the ninth century, and was, for his doctrines, thrown into priſon, where he languiſhed and died: While in priſon, his doctrine gained him followers; his ſufferings excited compaſſion, and both together produced a conſiderable ſchiſm in the church. The death of the perſecutor much conſiderably diminiſhed the heat of this intricate controverſy. The celebrated Maguin publiſhed a valuable edition, which is yet extant of all the treatiſes which were compoſed on both ſides the complicated queſtion. It is in two volumes, quarto, and has this title, "Veterum Auctorum qui nono ſæculo de predeſtinatione & Gratia ſcripſerunt opera et fragmenta, &c."

GOSSELIN (ANTONY), was of Caen, where he was regius profeſſor of hiſtory and eloquence, and principal of the college Du Bois. He publiſhed the "Hiſtory of the Ancient Greeks," in latin, in 1636.

GOTHOFRED, the name of a very learned family, originally of France. DENNIS GOTHOFRED, a celebrated lawyer, the ſon of a counſellor at Paris, was born there in 1549; quitted popery, and retired firſt to Geneva, then to Germany, where he profeſſed to teach law in ſome univerſities. They invited him back to France to fill the chair, which the death of Cujacius vacated in 1590; but calviniſm withheld him from accepting it. He died in 1622. What he is now beſt known by is, an edition of the "Corpus Juris Civilis:" but he left many works upon the ſubject of law, ſome of which have been collected and publiſhed in Holland, under the title of "Opuſcula," in folio.

THEODOSIUS, the eldeſt ſon of Dennis, was born at Geneva in 1580, but embraced the catholic religion, which his father had abjured. He became a counſellor of ſtate, and died in 1649 at Munſter, where he was aſſiſting the embaſſy from France for a general peace. He well ſupported the family-reputation for letters, which his father had begun, by compoſing many works upon the hiſtory, rights, and titles of the kingdom.

JAMES, another ſon of Dennis, was born in 1587. He perſevered in calviniſm, and was preferred to the firſt offices in the republic of Geneva. He was five times Syndic, and died there in 1652. He was a man of very accurate and profound erudition, His works are, 1. An edition of "Philoſtorgius, in Greek and Latin, 1642," 4to. 2. "Mercure Jeſuitique: a Collection of Pieces concerning the Jeſuits." 3, "Opuſcula Varia: juridica, politica, hiſtorica, critica." 4. "De Statu Paganorum ſub Imperatoribus Chriſtianis." 5. "Vetus Orbis

bis deſcriptio Græci Scriptoris ſub Conſtantio, &c. Gr. & Lat. cum Notis," 4to. &c. &c.

DENNIS, the ſon of Theodoſius, and nephew of James, was born at Paris in 1615, and died at Liſle, director of the Chamber of Accounts, in 1681. He inherited his father's taſte for French hiſtory, and made great additions to what his father had done. Of this kind are the hiſtories of Charles VI. Charles VII. Charles VIII, magnificently printed at the Louvre.

JOHN, ſon of the foregoing, had like his father alſo a paſſion for the hiſtory and antiquities of France. He ſucceeded his father as director of the chamber of accounts at Liſle; where he died, very old, in 1732. He gave, 1. An edition of "Philip de Comines." 2. "Journal de Henry III." 3. "Memoires de la Reine Marguerite, &c."

GOTTI (VINCENT LOUIS) was an eminent italian eccleſiaſtic, promoted to the office of cardinal, by Benedict XIII. He died in 1742; and was the author of many works, chiefly on ſubjects of theology, and in vindication of the doctrines of his church.

GOTTLEBER (JOHN CHRISTOPHER), an excellent ſcholar and acute critic, was born in 1733. He wrote many learned works; but is particularly remarkable for his animadverſions on different portions of Plato. He died in 1785.

GOUDELIN or GOUDOULI, a favourite poet among his countrymen of Gaſcony, who cite his works with great delight and, indeed, admiration. He had much wit and ſprightlineſs; his works were publiſhed at different times, both at Toulouſe and Amſterdam. He died in 1649.

GOUDIMEL (CLAUDIUS), an excellent muſician, was put to death at Lyons for being a proteſtant. He flouriſhed in the ſixteenth century.

GOVEA (MARTIAL), was a good latin poet, and publiſhed a grammar of the latin tongue, at Paris, in the ſixteenth century.

GOVEA (ANDREW), his younger brother, was a teacher of grammar and philoſophy. He was engaged by John III. king of Portugal, to eſtabliſh a college at Coimbra. He died in 1548.

GOVEA (ANTONY), youngeſt brother of the above and the moſt famous of them all. Several of his writings have been publiſhed both upon philoſophy and the civil law. He wrote "Latin Epigrams," with great ſucceſs, and publiſhed editions both of Virgil and Terence. We have alſo from this eminent man a "Commentary on the Topica of Cicero," and two books of "Various Readings." He is noticed in terms of great reſpect by Olivat in the preface to his edition of Cicero. His death happened in 1713, when he was counſellor of ſtate at

the court of Turin Our countryman, Blount, who ſpeaks of him with much praiſe, relates that he died in conſequence of eating immoderately of cucumbers.

GOUGE (WILLIAM), miniſter of Blackfriars, London, born in the pariſh or hamlet of Stratford Le Bow. He was bred in King's College, Cambridge, and is ſaid never to have been abſent from public prayers, morning and evening, for nine years together; and to have read fifteen chapters of the bible every day. He never took a journey merely for pleaſure all his life. He preached ſo long till it was a greater difficulty, through age, to get into the pulpit, than to make a ſermon. He died ſeventy-nine years old, leaving an example of humility, faith, and patience, to the imitation of poſterity, and was buried in his own church, December 16, 1653. He was a good textuary, as his works, "The whole Armour of God," his "Commentary on the whole Epiſtles to the Hebrews," his "Expoſition to the Lord's Prayer," and his other writings, ſufficiently prove. He was one of the aſſembly of divines, and in eſteem with Voſſius.

GOUGE (THOMAS), miniſter of St. Sepulchre's, in London, from the year 1638 to 1662, was ſon of Dr W. Gouge of Blackfriars. He was, throughout his life, a man of exemplary piety and benevolence of mind. He cauſed many thouſand copies of the Bible, Catechiſm, Practice of Piety, and Whole Duty of Man, to be printed in Wales, where he ſet up upwards of three hundred ſchools. He was author of ſeveral practical books of divinity, which he uſually diſtributed gratis wherever he went. He died in his ſleep, with a ſingle groan, in the year 1681, aged 77.

GOUJET (CLAUDE-PETER), a french writer, or rather editor of other people's writings, was born at Paris in 1697, and died there in 1767, after having ſpent his whole life in literary tranſactions. He publiſhed, 1. "A Supplement to Dupin's Bibliotheque of Eccleſiaſtical Writers." 2. "Richelet's Dictionary." 3 "An Abridgement of Richelet." 4. "Bibliotheque François," &c. &c.

GOUJON (JOHN), a ſculptor and architect of Paris in the reigns of Francis I. and Henry II. He is emphatically ſtiled by a modern writer the Corregio of ſculpture. Many noble works are or were, previous to the revolution, to be ſeen of this artiſts, at Paris. He was ſomtimes incorrect; but always graceful.

GOULART (SIMON), a frenchman, was born near Paris in 1543, and was one of the moſt indefatigable writers of theſe latter times. This appears by the great number of works, on which he either wrote notes or ſummaries of, or tranſlated into french, or compoſed himſelf. After he had ſtu-

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died theology at Geneva, he was ordained, and ſucceeded Calvin in the miniſtry there, which office he held to the time of his death, in 1628. Plutarch's works, tranſlated into french by Amiot, and St. Cyprian's works, are in the liſt of thoſe on which he wrote notes. Scaliger had a great eſteem for him. He made a large collection of very remarkable hiſtories. He has tranſlated into french a great many books; among the reſt, the works of Seneca, publiſhed at Paris in 1590. He wrote alſo ſeveral treatiſes of devotion, upon moral ſubjects and upon the occurrences of his time. D' Aubigné commends theſe laſt works; for, having mentioned the titles of ſome books of that kind, he goes on thus: "To which I ſhall add the learned pathetic writings, abounding with ſtrong arguments, which Simon Goulart of Senlis publiſhed on ſeveral occaſions; a man worthy to write hiſtory, if his character would ſuffer him to write without partiality." When he did not put his name to his books, he uſed to mark it by theſe three initial letters S. G. S. which ſignified, "Simon Goulart of Senlis." He was remarkably well acquainted with all particulars relating to books and authors: inſomuch, that Henry III. ſent on purpoſe to Geneva, to know from him who the author was that aſſumed the name of Stephanus Junius Brutus, for the ſake of publiſhing ſome very republican maxims. Goulart was in the ſecret, but would never reveal it, for fear of hurting thoſe who were concerned in it. The titles of his works may be read in "Niceron's Memoires."

GOULSTON (Theodore). This medical author was born in Northamptonſhire, and became probationer-fellow of Merton College, Oxford, in 1526. In this univerſity he ſtudied phyſic, and practiſed for ſome time with conſiderable reputation at Wymondeham and its neighbourhood. He took a doctor's degree in 1610, removed to London, and became a fellow of the college of phyſicians, and afterwards cenſor. He was many years ſettled in St. Martin's pariſh, near Ludgate; and was much eſteemed for his claſſical and theological learning. He died in 1632, and by his will gave 200l. to purchaſe a rent-charge for the payment of an annual pathological lecture, to be read in the college of phyſicians, ſome time between Michaelmas and Eaſter, by one of the four youngeſt doctors of the college. Dr. Muſgrave has delivered the Goulſtonian Lectures with applauſe. Dr. Goulſton left behind him ſome latin verſions and paraphraſes of Ariſtotle and other greek authors. Aikin's Biog. Mem. of Med.

GOULD (Robert), a miſcellaneous poetical writer, died in 1708. His works were publiſhed in 1709, in 2 vols. 8vo.

GOULU (John), a french writer, tranſlated into french Epictetus, Arrian, ſome tracts of St. Baſil, and the works

of Diogenes the Areopagite; he was alſo a controverſial writer. He died in 1625, and it was ſaid in his epitaph, that he had reſtored by his writings the purity of the french tongue. There were other french authors of this name.

GOUPY (Joseph), a fine painter in water-colours, and excelled as a copyiſt. He had the honour to teach her royal highneſs the princeſs of Wales. The duke of Chandos gave 300l. for his copies of the cartoons; which, at his death, did not produce 17 guineas. Died 1747.

GOURNAY (Mary de Jars Lady of), a french female wit, was related to ſeveral noble families in Paris, but born, it is ſaid, in Gaſcony, about 1565 [c]. From her infancy ſhe had a ſtrong turn to literature; and Montaigne publiſhing his firſt eſſays about this time, it was not long before they came to her hands. She read them over with eagerneſs, was infinitely delighted with them, conceived the higheſt eſteem, and expreſſed the greateſt kindneſs, for the author. Theſe declarations ſoon reached the ears of Montaigne, who made many reflections on the occaſion in praiſe of Mademoiſelle de Gournay's talents. Hence her eſteem grew into a kind of reverential affection for Montaigne, ſo that, happening to loſe her father not long after, ſhe adopted him in his ſtead, even before ſhe had ſeen him; and, when he was at Paris in 1588, ſhe made him a viſit. She grew intimate with him, and prevailed upon him to accompany her and her mother the lady Gournay, where he paſſed two or three months. In ſhort, our young devotee to the Muſes was ſo wedded to books of polite literature in general, and Montaigne's Eſſays in particular, that ſhe reſolved never to have any other aſſociate to her happineſs. Nor was Montaigne ſparing to pay the juſt tribute of his gratitude. He even foretold, in the ſecond book of his eſſays, that ſhe would be capable of the firſt-rate productions. The connexion was carried through the family; Montaigne's daughter, the viſcounteſs de Jamaches, always claimed Mademoiſelle de Jars as a ſiſter; and the latter dedicated her piece, "Le Boupet de Piene," to this ſiſter. Thus ſhe paſſed many years, bleſſing and bleſt in this new alliance, and when ſhe received the melancholy news of Montaigne's death, ſhe croſſed almoſt the whole kingdom of France to mingle her tears and lamentations, which were exceſſive, with his widow and daughter [d]. Nor did her piety and filial regard ſtop here. She reviſed, corrected, and reprinted an edition of his "Eſſays" in 1634; to which ſhe prefixed a preface, full

[c] Bois Robert, in "Recueil de bons contes, &c." p. 158, Dutch edition. However, Bayle imagines her to be a Pariſian.

[d] Paſquier's Letters, Vol. II.

of

of the ſtrongeſt expreſſions of eſteem and devotion for his memory.

She wrote ſeveral things in proſe and verſe, which were collected into one volume and publiſhed by herſelf in 1636, with this title, "Les Avis, & les preſens de la Demoiſell deGournai." Thus ſhe took leave of the preſs, when ſhe was ſeventy; yet ſhe ſurvived that period many years, not dying till 1645. She died at Paris, and epitaphs were compoſed for her by Menage, Valois, Patin, La Mothe Vayer, and others.

GOUNVILLE (JOHN HERAULD), was originally valet de chambre to the duke de Rouchfocault: but was afterwards, on account of his talents, employed in confidential offices of ſtate. It was on Gounville that Boileau was ſaid to have written this epitaph.

Ci git juſtement regretté
Un ſavant homme ſans ſcience,
Un gentilhomme ſans naiſſance
Un tres bon homme ſans bonté.

He wrote two volumes of "Memoirs," which contain important anecdotes of the french miniſters, from Mazarin to Colbert, and of the reign of Louis XIV. Gounville was was born in 1625, and died in 1705.

GOUSSET (JAMES), a proteſtant miniſter of Poitiers, wrote a "Hebrew Dictionary," with other theological works. Died in 1704.

GUTHIERES (JAMES), a french advocate and man of letters; born at Chaumont, in 1638. The lovers of antiquity are indebted to him for many valuable writings; among which are the following, I. "De vetere jure Pontificis urbis Romæ II. De officiis Domus Auguſtæ Publicæ & Privatæ III. De jure Manium, with ſeveral other tracts. He wrote alſo "Latin Verſes," with conſiderable elegance.

GOWER (JOHN), an engliſh poet, contemporary with Chaucer, but older, was deſcended from an ancient family, and born about 1320. The caſtle of Swanſea, in Glamorganſhire, was the paternal eſtate of Henry Gower, biſhop of St. David's, in 1326; and, as this prelate ſurvived till 1347, at which time our prelate muſt have been twenty-five at leaſt, it is probable he was bred at Oxford, and at Merton-college, whereof his name-ſake of St. David's had been a fellow. Some time after leaving the univerſity, he removed to the Middle-Temple; and applied to the law with ſo much diligence, that he became very eminent in that profeſſion. However, his ſtudy did not engroſs his whole attention; he was well read in polite literature, and had an excellent taſte for

poetry, upon which he ſpent ſome of his leiſure hours. This part of his character firſt brought him to an acquaintance with Chaucer, which afterwards grew into a very warm friendſhip. Many circumſtances conduced to unite theſe two fathers of engliſh poetry; there was a great likeneſs in their tempers; they were alſo of the ſame party. Chaucer had attached himſelf to John of Gaunt, duke of Lancaſter, uncle to Richard II. and Gower had adhered as ſteadily to Woodſtoke, duke of Glouceſter, another of the king's uncles. Add to this, that Gower was as much offended with, and cenſured as freely, the vices of the clergy, as Chaucer did; and it is no wonder, as they were ſo very intimate, that they conferred together about their works, and ſometimes argued warmly without anger, of which Leland ſpeaks with much pleaſure, and obſerves, that the only real diſpute between them was, which ſhould honour the other moſt [E]. Though Gower was born firſt, yet he outlived Chaucer; and is therefore ſaid, not only to be Chaucer's ſcholar, but his ſucceſſor in the laurel.

However, he took care that his inclination and genius for poetry ſhould be no hindrance to the purſuit of his graver ſtudies; on the contrary, while his poetical fame was daily increaſing, he was moſt apt to eſtabliſh his reputation as a lawyer; and he reaped the advantage of both. In the firſt character, he became a favourite of his prince, Richard II. inſomuch, that one day the king, taking his diverſion on the Thames, ſent for our poet, who was in a boat near him, into his barge, and commanded him to exert his talent upon ſome uſeful ſubject [F]. He obeyed the royal mandate, and produced his "Confeſſio Amantis," containing a kind of poetical ſyſtem of morality; in the concluſion whereof, he gave the king occaſionally a great deal of good advice, and upon very delicate ſubjects, with much dignity and freedom. By this, and other works, he obtained the general opinion of being a good man, and was particularly diſtinguiſhed by the appellation of the MORAL Gower [G]. In his character as a lawyer, he made ſo conſiderable a figure, that he is ſaid to have been raiſed to the firſt rank in that profeſſion, and to have ſat chief juſtice of the common pleas. However that be, it is certain he was very eminent for his knowlege this way; and as he was ſin-

[E] Leland. Comment. de Scriptor. Britan. Chaucer's Works by Urrey, p. 353. Gower's "Confeſſio Amantis," fol. 190. edit. 1432.

[F] Prologue to the "Confeſſio Amantis."

[G] This was firſt given him by Chaucer, at the cloſe of his "Troilus and Creſſida;" in a ſtanza beginning thus: "O moral Gower, this boke I directe, &c." See it in modern Engliſh in Biog. Brit. under our author's article.

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gularly attached to the ſervice of Thomas of Woodſtock, firſt earl of Buckingham, and then duke of Glouceſter, it is probable, that he belonged to that prince in the way of his profeſſion. It is well known, that not only the king and prince of Wales, but all the princes of the blood, had their ſtanding counſel learned in the law, who were heard in parliament, in caſe any bill was read that might be detrimental to their intereſt; and hence it may be preſumed, that Gower was of this prince's counſel. Our lawyer alſo made his Muſe pay the tribute of her tears upon the death of this patron, whoſe murder at Calais he lamented in a very affecting manner [H].

As his ſteady attachment to this prince could not but create in him much diſlike to the adminiſtration of his murderer, he did not ſpare to lay before king Richard the luxury of his court, the irreligious lives of his clergy, the danger of liſtening to flatterers, the wickedneſs of corrupt judges, and the uncertainty of human glory and happineſs, even in the moſt exalted ranks; eſpecially when monarchs (which was his caſe) gave way to the cruelleſt oppreſſions of the people. In theſe ſentiments, as ſoon as Henry IV. had depoſed king Richard, and got poſſeſſion of the throne, he appeared warmly on the ſide of the revolution; and added ſeveral hiſtorical pieces to his chronicle, called, "Vox Clamantis, or, The Voice of one crying in the Wilderneſs," &c. wherein with one hand he blackened the character of his old maſter Richard, and with the other blanched that of the new monarch, with the utmoſt force of his poetical pencil. In the firſt year of this reign, through the decay of age, being deprived of his eye-ſight, he lamented that loſs not long after very pathetically in "A Poem of the Commendation of Peace," where he took his leave of the Muſes and the world, in ſuch terms as plainly to teſtify a full ſenſe of his approaching death, which accordingly happened in 1402.

Some ſhort poems of his are printed among thoſe of Chaucer; and there are many more annexed to the firſt edition of his book, "De Confeſſione Amantis." And a liſt of others from the Bodleian, Cotton, and All-Soul's-College libraries, may be ſeen in Biog. Brit. Where is alſo an account in Vol. II. of his "Confeſſio Amantis," printed by Caxton, in 1644, and again in 1554, at London.

GOUYE (JOHN), a jeſuit and eminent mathematician. He was member of the Academy of Sciences; and publiſhed "Mathematical and Philoſophical Obſervations," in two volumes, 8vo. He is not to be confounded with Gouye Longuemare, who wrote various diſſertations and memoirs to illuſtrate the "Hiſtory of France."

[H] Both in his "Vox Clamantis," and "Chronica Tripartita."

GRAAF (REGNIER DE), a celebrated phyſician, was born at Schoonhaven, a town in Holland, where his father was the firſt architect, July 30, 1641. After having laid a proper foundation for claſſical learning, he went to ſtudy phyſic at Leyden; in which ſcience he made ſo vaſt a progreſs, that in 1663 he publiſhed a treatiſe "De Succo Pancreatico," which did him the higheſt honour. Two years after he went to France, and was made M. D. at Angers; but returned to Holland the year after, and ſettled at Delft, where he practiſed in his profeſſion ſo ſucceſsfully, that he drew upon himſelf the envy of his brethren. He married in 1672, and died Aug. 17, 1673, when he was only 32 years of age. He publiſhed three pieces upon the organs of generation both in men and women, upon which ſubject he had a controverſy with Swammerdam. His works, with his life prefixed, were publiſhed in 8vo. at Leyden, in 1677 and 1705; they were alſo tranſlated into Flemiſh, and publiſhed at Amſterdam in 1686.

GRABE (JOHN ERNEST), the learned editor of the "Septuagint," from the Alexandrian MS. in the royal library at Buckingham-houſe, was the ſon of Martyn Sylveſter Grabe, profeſſor of divinity and hiſtory in the univerſity of Koningſberg in Pruſſia, where his ſon Erneſt was born, Jan. 10, 1666. He had his education there, and took the degree of M. A. in that univerſity; after which, devoting himſelf to the ſtudy of divinity, he read the works of the fathers with the utmoſt attention. Theſe he took as the beſt maſters and inſtructors upon the important ſubject of religion. He was fond of their principles and cuſtoms, and that fondneſs grew into a kind of unreſerved veneration for their authority. Among theſe he obſerved the uninterrupted ſucceſſion of the ſacred miniſtry to be univerſally laid down as eſſential to the being of a true church: this point, working continually upon his ſpirits, made by degrees ſo deep an impreſſion, that at length he thought himſelf obliged, in conſcience, to quit Lutheraniſm, the eſtabliſhed religion of his country, in which he had been bred, and enter within the pale of the roman church, where that ſucceſſion was preſerved. In this temper he ſaw likewiſe many other particulars in the lutheran faith and practice, not agreeable to that of the fathers, and conſequently abſolutely erroneous, if not heretical.

Being confirmed in this reſolution, he gave in to the electoral college at Sambia in Pruſſia, a memorial, containing the reaſons for his change in 1695; and, leaving Koningſberg, ſet out in order to put it in execution in ſome catholic country. He was in the road to a place called Erfard, in this deſign, when there were preſented to him three tracts in anſwer to his memorial,

memorial, from the elector of Brandenbourg, who had given immediate orders to three Pruſſian divines to write them for the purpoſe [I]. Grabe was entirely diſpoſed to pay all due reſpect to this addreſs from his ſovereign; and, having peruſed the tracts with care, his reſolution for embracing Popery was a little unhinged, inſomuch that he wrote to one of the divines, whoſe name was Spener, to procure him a ſafe-conduct, that he might return to Berlin, to confer with him. This favour being eaſily obtained, he went to that city, where Spener prevailed upon him ſo far as to change his deſign of going among the papiſts, for another. In England, ſays this friend, you will meet with the outward and uninterrupted ſucceſſion which you want: take then your route thither; this ſtep will give much leſs diſſatisfaction to your friends, and at the ſame time equally ſatisfy your conſcience [K]. Our divine yielded to the advice; and, arriving in England, was received with all the reſpect due to his merit, and preſently recommended to king William in ſuch terms, that his majeſty granted him a penſion of 100l. per annum, to enable him to purſue his ſtudies.

He had the warmeſt ſenſe of thoſe favours, and preſently ſhewed himſelf not unworthy of the royal bounty, by the many valuable books which he publiſhed in England; which, from this time, he adopted for his own country; and finding the eccleſiaſtical conſtitution ſo much to his mind, he entered into prieſts' orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern than any other. In this ſpirit he publiſhed in 1698, and the following year, "Spicilegium SS. Patrum, &c. [L]," or a collection of the leſſer works and fragments, rarely to be met with, of the fathers and heretics of the three firſt centuries; induced thereto, as he expreſsly declared, by the conſideration, that there could be no better expedient for healing the diviſions of the chriſtian church, than to reflect on the practice and opinions of the primitive fathers [M]. Upon the ſame motive he printed alſo Juſtin Martyr's "Firſt Apo-

[I] The names of theſe divines were Philip James Spener, Bernard Van Sanden, and John William Baier. The firſt was eccleſiaſtical counſellor to the elector, and principal miniſter at Berlin; and the ſecond principal profeſſor at Koningſberg. The three anſwers were printed the ſame year. The firſt at Berlin, the ſecond at Koningſberg, both in 4to, and the third at Jana, in 8vo.

[K] Meneken's "German Dictionary," and "Pfaffii notæ in liturgiam Græcam Grabii."

[L] Both volumes were reprinted at Oxford, in 1700, 8vo.

[M] Some remarks were made upon the firſt volume, in a piece intituled, "A new and full Method of ſettling the canonical Authority of the New Teſtament, by Jer. Jones, 1726," 8vo.

logy"

logy" in 1700 [N]; and the works of Irenæus in 1702 [O]. Upon the acceſſion of queen Anne to the throne this year, our author's affairs grew ſtill better. The very warm affection which that princeſs had for the eccleſiaſtical eſtabliſhment could not but bring ſo remarkable a champion for it into her particular favour. Beſides continuing his penſion, her majeſty ſought an occaſion of giving ſome farther proofs of her ſpecial regard for him, and ſhe was not long in finding one.

The "Septuagint" had never been entirely printed from the Alexandrian MS. in St. James's library, partly by reaſon of the great difficulty of performing it, in a manner ſuitable to its real worth, and partly becauſe that worth itſelf had been ſo much diſparaged by the advocates of the roman copy, that it was even grown into ſome neglect. To perform this taſk, and therein to aſſert its ſuperior merit, was an honour marked out for Grabe; and when her majeſty acquainted him with it, ſhe at the ſame time preſented him with a purſe to enable him to go through with it [P]. This was a prodigious undertaking, and he ſpared no pains to complete it. In the mean time, he employed ſuch hours as were neceſſary for refreſhment, in other works of principal eſteem. In 1705, he gave a beautiful edition of biſhop Bull's works, in folio, with notes; for which he received the author's particular thanks [Q]; and he had alſo a hand in preparing for the preſs archdeacon Gregory's pompous edition of the New Teſtament in Greek, which was printed the ſame year at Oxford [R].

From his firſt arrival he had reſided a great part of his time in that univerſity, with which he was exceedingly delighted. Beſides the Bodleian library there, he met with ſeveral perſons of the firſt claſs of learning in his own way,

[N] The works of this father came out in 1722. The editor whereof, in the dedication, obſerves that Dr. Grabe was a good man, and not unlearned, and well verſed in the writings of the fathers; but that he was no critic, nor could be one, not being endowed with genius or judgement, or, to ſpeak the truth, furniſhed with learning ſufficient for that purpoſe. Juſtini Apologia, cum notis Stvan Thirlbii Lond. 1722, fol.—The authors of the "Acta Eruditorum Lipſiæ," in their account of Thirlby's edition of Juſtin Martyr, have animadverted upon him with great ſeverity, on account of that part of his dedication, wherein he has cenſured Grabe.

[O] Several objections were made alſo to this by Rene Maſſuet, a benedictine monk, who publiſhed another edition of Irenæus, at Paris, 1710, folio.

[P] The queen's purſe was 60l. procured by Robert Harley, eſq; and it enabled him to enlarge the prolegomena to the Octateuch. See thoſe prolegomena at the end.

[Q] That learned biſhop on all occaſions, as long as he lived, acknowledged our author's ſingular generoſity as well as learning, in publiſhing his works with ſo much improvement and advantage to the great truths he had defended, and to the learned world.

[R] He reviſed the "Scholia," which Gregory, then dead, had collected from curious authors, and marked the places whence they were taken. Preface to that work.

among

among whom he found that freedom of converſe and communication of ſtudies which is inſeparable from true ſcholars, whereby, together with his own application, he was now grown into univerſal eſteem, and every where careſſed. The alexandrian MS. was the chief object of his labour. He examined it with his uſual diligence, and comparing it with a copy from that of the vatican at Rome, he found it in ſo many places preferable to the other, that he reſolved to print it as ſoon as poſſible. With this view, in 1704, he drew up a particular account of the preferences, eſpecially in reſpect to the book of "Judges," and publiſhed it, together with three ſpecimens, containing ſo many different methods of his intended edition, to be determined in his choice by the learned. This came out in 1705, with propoſals for printing it by ſubſcription, in a letter addreſſed to Dr. Mill, principal of Edmond-hall, Oxford [s]; and that nothing might be wanting which lay in the power of that learned body to promote the work, he was honoured with the degree of D. D. early the following year, upon which occaſion Dr. Smalridge, who then officiated as regius profeſſor, delivered two latin ſpeeches, containing the higheſt compliments upon his merit. The ſucceſs was abundantly anſwerable to his fondeſt wiſhes; beſides the queen's bounty, he received another preſent from his own ſovereign the king of Pruſſia: and ſubſcriptions from the principal nobility, clergy, and gentry, crouded daily upon him from all parts.

In the midſt of theſe encouragements, the firſt tome of this important work came out in 1707, at Oxford, in folio and 8vo. This volume contained the Octateuch [t], and his deſign was to print the reſt, according to the tenor of the MS. but, for want of ſome materials to complete the hiſtorical and prophetical books, he choſe rather to break that order, and to expedite the work as much as poſſible [u]. The chief materials for which he waited not yet coming to hand, he was ſenſible that the world might expect to ſee the reaſons of the delay, and therefore publiſhed a diſſertation the following year, giving a particular account of it [v].

[s] Among our author's MSS. were found, the alexandrian texts of the "New Teſtament," and of "St. Clement's Epiſtles, by Junius, with Notes." But he never diſcovered his deſign of printing this work, which would have perfected the whole alexandrian MS. leſt he ſhould prejudice the ſale of his friend Dr. Mill's "New Teſtament." This arduous taſk was reſerved for the ſtill ſuperior induſtry of Dr. Woide.

[t] Prolegom. ad Octateuch.

[u] Some perſons were diſpleaſed at the preference given by the doctor to the alexandrian MS. above the vatican. Vide Lettre de Th. Sal. à Mr. L'Abbe, B. inſerted in the ſupplement to Journal des Sçavans for December 1709.

[v] The title is, "J. Erneſt Grabii Diſſertatio de variis vitiis lxx. Interpretum ante B. Origenis ævum illatis, & remediis ab ipſo Hexaplari ejuſdem

In

In the mean time, he met with the ſingular misfortune of having his reputation ſoiled, by the brightneſs of his own ſplendor. Mr. William Whiſton had not only in private diſcourſes, in order to ſupport his own cauſe by the ſtrength of our author's character, but alſo in public writings, plainly intimated, "that the doctor was nearly of his mind about the Conſtitution of the Apoſtles, written by St. Clement, and that he owned in general the genuine truth and apoſtolical antiquity of that collection." This calumny was neglected by our author for ſome time, till he underſtood that the ſtory gained credit, and was actually believed by ſeveral perſons who were acquainted with him. For that reaſon he thought it neceſſary to inform the public, that his opinion of the Apoſtolical Conſtitutions was quite different, if not oppoſite, to Mr. Whiſton's ſentiments about them: this he did in "An Eſſay upon two Arabic Manuſcripts in the Bodleian Library, and that ancient Book called the Doctrine of the Apoſtles, which is ſaid to be extant in them, wherein Mr. Whiſton's miſtakes about both are plainly proved [w].

This piece was printed at Oxford, 1711, 8vo. In the dedication, he obſerves, that it was the firſt piece which he publiſhed in the engliſh tongue, for the ſervice of the church; and it proved in the event to be the laſt, being prevented in the deſign he had of publiſhing many others by his death, which happened Nov. 12, 1712, in the vigour of his age. He was interred in Weſtminſter-abbey, where a marble monument, with his effigy at full length, in a ſitting poſture, and a ſuitable inſcription underneath, was erected at the ex-

verſionis additione adhibitis, deque hujus editionis reliquiis tam manuſcriptis tam prælo excuſis." The helps he wanted, as above intimated, were a ſyriac MS. of the hiſtorical books of the Old Teſtament, with Origen's marks upon them; beſides two MSS. one belonging to cardinal Chigi, and the other to the college of Lewis le Grand. He received all afterwards, and made collations from them, as alſo for a volume of annotations upon the whole work, as well as for the prolegomena; all which requiring ſome time to digeſt into a proper method, the ſecond volume did not come out till 1700, but was followed by the third the enſuing year.

[w] Grabe was aſſiſted in this piece by Gagnier, who, about ten years before, had come over to the church of England from that of France, and then taught hebrew at Oxford; and, being well ſkilled in moſt of the oriental languages, had been appointed the year before, by Sharp, archbiſhop of York, to aſſiſt Grabe in peruſing theſe MSS. having engaged the doctor to write this treatiſe againſt Whiſton's notion. But as the reſult of the enquiry was, that the arabic "Didaſcalia" were nothing elſe but a tranſlation of the firſt ſix entire books of the "Clementine Conſtitutions," with only the addition of five or ſix chapters not in the greek, Whiſton immediately ſent out "Remarks upon Grabe's Eſſay, &c. 1711;" wherein he claims this MS. for a principal ſupport of his own opinions. He declares, therefore, the doctor could not have ſerved him better than he had done in this eſſay. Nor has almoſt, ſays he, any diſcovery, I think, happened ſo fortunate to me, and to that ſacred cauſe I am engaged in from the beginning, as this eſſay of his before us.

pence

pence of the lord-treaſurer Harley [x]. He had ſo great a zeal for promoting the ancient government and diſcipline of the church, among all thoſe who had ſeparated themſelves from the corruption and ſuperſtitions of the church of Rome, that he formed a plan, and made ſome advances in it, for reſtoring the epiſcopal order and office in the territories of the king of Pruſſia, his ſovereign; and he propoſed, moreover, to introduce a liturgy much after the model of the engliſh ſervice, into that king's dominions. He recommended likewiſe the uſe of the engliſh liturgy itſelf, by means of ſome of his friends, to a certain neighbouring court. By theſe methods, his intention was to unite the two main bodies of Proteſtants in a more perfect and apoſtolical Reformation than that upon which either of them then ſtood, and thereby fortify the common cauſe of their proteſtation againſt the errors of Popery, againſt which he left ſeveral MSS. finiſhed and unfiniſhed; in latin, whereof the titles in engliſh are to be found in Dr. Hickes's account of his MSS. Among which alſo were ſeveral letters, which he wrote with ſucceſs, to ſeveral perſons, to prevent their apoſtacy to the church of Rome, when they were ready to be reconciled to it. In theſe letters he challenged the prieſts to meet him in conferences before the perſons whom they had led aſtray; but they knowing, ſays Dr. Hickes, the Hercules with whom they muſt have conflicted, wiſely declined the challenge.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his deceaſe to Dr. George Smalridge. The former of theſe divines carefully performed his requeſt of making it known, that he had died in the faith and communion of the church of England, in an account of his life, prefixed to a tract of our author's, which he publiſhed with the following title: "Some Inſtances of the Defect and Omiſſions in Mr. Whiſton's Collections of Teſtimonies, from the Scriptures and the Fathers, againſt the true Deity of the Holy Ghoſt, and of miſapplying and miſinterpreting divers of them, by Dr. Grabe. To which is premiſed, a Diſcourſe, wherein ſome Account is given of the learned Doctor, and his MSS. and of this ſhort Treatiſe found among his Engliſh MSS." by George Hickes, D. D. 1712," 8vo. There came out afterwards two more of our author's poſthumous pieces. 1. "Liturgia Græca Johannis Erneſti Grabii." This liturgy, drawn up by our author for his own private uſe, was publiſhed by Chriſtopher Matthew Pfaff, at the end of "Irenæi Fragmenta Anec-

[x] It ſtands againſt the weſtern wall of the ſouth croſs aiſle, a good height over that of Camden.

dota,"

dota," printed at the Hague, 1715, 8vo. 2. "De Forma Conſecrationis Euchariſtiæ, hoc eſt, Defenſio Eccleſiæ Græcæ, &c." i. e. "A Diſcourſe concerning the Form of of Conſecration of the Euchariſt, or a Defence of the Greek Church againſt that of Rome, in the Article of conſecrating the Euchariſtical Elements, written in Latin, by John Erneſt Grabe, and now firſt publiſhed with an Engliſh verſion." To which is added, from the ſame author's MSS. ſome notes concerning the oblation of the body and blood of Chriſt, with the form and effect of the euchariſtical conſecration, and two fragments of a preface deſigned for a new edition of the firſt liturgy of Edward VI. with a preface of the editor, ſhewing what is the opinion of the church of England concerning the uſe of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatiſe, 1721, 8vo.

GRACIAN (Balthazar), a ſpaniſh Jeſuit, and rector of the college of Tarragon. He wrote ſeveral works on theological ſubjects, and was in great eſtimation with his countrymen. He died in 1958.

GRACCHUS (Tiberius and Caius), ſons of Sempronius Gracchus and Cornelia, daughter of Scipio. Tiberius, the elder, was a great patriot, and promoter of the agrarian law. He fell, however, a victim to his zeal; nor did his brother Caius long ſurvive him, but was killed under ſimilar circumſtances. To the principles, the conduct, and the fate of theſe men, parallels may be eaſily found in the hiſtory of many leading men in the french revolution. There were many other individuals of this name diſtinguiſhed in the annals of Rome.

GRADENIGO (Peter), is celebrated in the hiſtory of Europe as having been principally inſtrumental in reducing the government of Venice to an ariſtocracy, and indeed, to the form which it ſtill aſſumes. He was doge in 1290, and died in 1303.

GRÆME (John), was born at Carnwarth, in Lanarkſhire, in 1748. His father was of the middling claſs of farmers, whoſe wealth conſiſted chiefly in ſix children and in his induſtry, for which, and his integrity, he was diſtinguiſhed among his neighbours. He was the youngeſt of four ſons, and of a conſtitution leſs robuſt than that of his brothers. Early in life, having diſcovered an uncommon proficiency in the learning taught at the ſchool of the village, they reſolved to diſpenſe with his ſervices in the buſineſs of the farm, for which he promiſed to be unequal, and to educate him in the church; an object of common ambition in that part of the iſland, where the ſalary of an eccleſiaſtic offers no temptation

to the rich, and the attainment of a liberal education is within the reach of perſons of inferior rank. At the age of fourteen (1763) he was placed at the ſchool of Lanark, under the care of Mr. Robert Thomſon [Y], a teacher of eminent learning and abilities. Here his progreſs in grammatical learning was rapid, and, conſidering his early diſadvantages, incredible. His exerciſes in particular were the admiration of his maſter; whoſe diſcernment conſtrued thoſe eccentricities of imagination, which received his correction, into a preſage of future eminence. In 1776 he was removed to the univerſity of Edinburgh. In this juſtly celebrated ſeminary his talents found ample ſcope and encouragement. Accuſtomed to excel, his deſire of excellence found greater excitement, and his induſtry was equal to his emulation, which prompted him to aim at diſtinction in the moſt abſtruſe and difficult ſtudies, where either a competitor, or applauſe, could be found. His ſucceſs was anſwerable to his aſſiduity. In claſſical learning he ſurpaſſed the moſt induſtrious and accompliſhed ſtudent of his ſtanding. He ſpoke and compoſed in latin with a fluency and elegance that had few examples. And, of mathematics, natural philoſophy, and metaphyſics, his knowledge was conſiderable. To this was owing a certain propeneſs to diſputation and metaphyſical refinement, for which he was remarkable, and which he often indulged to a degree that ſubjected him to the imputation of imprudence, and (among the unlearned) of free-thinking. His thoughts, full of ardour and vivacity, would often, indeed, make excurſions beyond the limits of ſyſtem, and the narrow views of prejudice, yet were theſe excurſions ever made with modeſty; nor was his propenſity to argument ever accompanied with arrogance, but was merely the wantonneſs of conſcious talents, and the ebullition of youthful vanity, which abated, and ſubſided, as he advanced in the ſtudy of a more liberal and enlightened philoſophy. The belles lettres, a more humaniſing ſubject of enquiry, unfolded to his view thoſe attractive beauties to which his mind ſeemed to have an innate, though hitherto undiſcovered, propenſity. Recogniſing, as it were, the ſtandard of excellence congenial to his taſte, moral philoſophy, hiſtory, poetry, and criticiſm, became his favourite purſuits, and ſupplanted every inquiſitive paſſion of a leſs amiable tendency. In tracing the lineaments of humanity, truth, and

[Y] This learned and worthy ſchoolmaiter, it is leſs generally known, was brother-in-law of the celebrated author of "The Seaſons" In the memoirs prefixed to his works by Dr. Murdock, Mrs Thomſon ſhould have been added to the two ſiſters he is ſaid to have left. She died Sept. 3, 1781, and was the laſt of the poet's three ſurviving ſiſters. With a conſiderable ſhare of his taſte, ſhe poſſeſſed a large portion of his amiable benevolence.

beauty,

beauty, the feelings of his heart expanded, and his judgement and imagination acquired preciſion and delicacy. The inchantment of metaphyſical philoſophy, the viſions of Malebranche, and the ſubtleties of Hume, now loſt poſſeſſion of his admiring fancy. Full of admiration of the inſtructive and ſublime writings of the moraliſt, hiſtorian, and poet, he forſook the purſuit of an illuſive and unſatisfactory philoſophy, whoſe ſophiſtry deceives the underſtanding, and whoſe ſcepticiſm contracts the heart. His chief delight was to peruſe the moſt approved delineations of virtue and of nature, and the moſt ſucceſsful repreſentations of life and of manners; and his higheſt ambition to imitate the beſt maſters in the different departments of claſſical and ornamental learning. His turn for elegant compoſition firſt appeared in the ſolution of a philoſophic queſtion, propoſed as a college-exerciſe, which he choſe to exemplify in the form of a tale, conceived and executed with all the fire and invention of eaſtern imagination. This happened in 1769; and his firſt attempts in poetry are of no earlier date.

About this time, on the recommendation of Alexander Lockhart, eſq [z], he was preſented to an exhibition (or burſary, as it is called) in the univerſity of St. Andrew, which he accepted, but found reaſon ſoon after to decline, upon diſcovering that it ſubjected him to repeat a courſe of languages and philoſophy, which the extent of his acquiſitions, and the ardour of his ambition, taught him to hold in no great eſtimation. This ſtep, it may be ſuppoſed, did not meet with the approbation of his friends; and the only advantage he derived from the event (the moſt important in his life), was a view of the venerable city of St. Andrew, which amuſed his imagination, and an acquaintance with Dr. Wilkie (author of the Epigoniad), which confirmed him in the purſuit of poetical fame. In 1770, he reſumed his ſtudies at Edinburgh, and, having finiſhed the uſual preparatory courſe, was admitted into the theological claſs: but the ſtate of his health, which ſoon after began to decline, did not allow him to deliver any of the exerciſes uſually preſcribed to ſtudents in that ſociety. It is a conſideration mortifying to human genius, that fine talents, and the moſt delicate ſenſibility, are but too often the prediſpoſing cauſe of an inſidious and

[z] Dean of the faculty of advocates, and now lord Lovington of the Court of Seſſion in Scotland. As an advocate, his learning and eloquence conſtitute an æra in the hiſtory of the ſcottiſh bar. He is of the family of Lockhart of Carnwath, ſon of the author of the "Memoirs of Scotland," and uncle to General Lockhart (in the auſtrian ſervice), the preſent repreſentative of the family. The father of Mr. Græme then reſided upon the eſtate of General Lockhart; as does his eldeſt brother, a reputable farmer in the neighbourhood of Carnwath.

fatal

fatal diſeaſe. In autumn 1771, his ill-health, that had been increaſing almoſt unperceived, terminated in a deep conſumption; the complicated diſtreſs of which, aggravated by the indigence of his ſituation, he bore with an heroic compoſure and magnanimity. Hope, that commonly alleviates the ſufferings of the conſumptive, he renounced from the beginning: which, at his years, and with his ſenſibility, the fires of literary ambition juſt kindling, and his wiſhes rapt in the trance of fame, required an uncommon union of philoſophy and religion. Convinced that his fate was inevitable, and feeling himſelf every day declining, his eaſy humour and poetical talent ſuffered no conſiderable interruption or decay. He continued at intervals to compoſe verſes, and to correſpond with his friends, and, after a tedious ſtruggle of ten months, expired July 26, 1772, in the 22d year of his age. His poems, conſiſting of elegies and miſcellaneous pieces, were collected, and printed at Edinburgh, 1773, 8vo.

GRAFFIO, a caſuiſt of the ſixteenth century, born at Capua, wrote two quarto volumes on ſubjects of morality.

GRAFIGNY (Frances), a french lady of reſpectable talents. She wrote the Peruvian letters, which have been tranſlated into every European language, and are indeed to be admired for delicacy of ſentiment, and elegance of ſtyle. She wrote alſo various pieces for the theatre, which were well received. M. Grafigny died at Paris in 1758.

GRAFTON (Richard), was born in London, and flouriſhed in the reigns of Henry VIII. Edward VI. Mary, and Elizabeth. He publiſhed an abridgement of the Chronicles of England, and "A Chronicle, and large meere Hiſtory of the Affayers of England, and Kings of the ſame, deduced from the Creation of the World."

GRAHAM (George), clock and watch-maker, was born at Gratwick, a village in the north of Cumberland, in 1675: and, in 1688, came up to London. He was not put apprentice to Tompion, as is generally ſaid; but, after he had been ſome time with another maſter, Tompion received him into his family purely for his merit, and treated him with a kind of parental affection till his death. That Graham was, without competition, the moſt eminent of his profeſſion, is but a ſmall part of his character: he was the beſt mechanic of his time, and had a complete knowledge of practical aſtronomy; ſo that he not only gave to various movements for the menſuration of time, a degree of perfection which had never before been attained, but invented ſeveral aſtronomical inſtruments, by which conſiderable advances have been made in that ſcience: he made great improvements in thoſe which

had before been in uſe; and, by a wonderful manual dexterity, conſtructed them with greater preciſion and accuracy than any other perſon in the world.

The great mural arch in the obſervatory at Greenwich was made for Dr. Halley under his immediate inſpection, and divided by his own hand; and, from this incomparable original, the beſt inſtruments of the kind in France, Spain, Italy, and the Weſt-Indies, are copies, made by engliſh artiſts. The ſector, by which Dr. Bradley firſt diſcovered two new motions in the fixed ſtars, was his invention and fabric. He compriſed the whole planetary ſyſtem within the compaſs of a ſmall cabinet, from which, as a model, all the modern orreries have been conſtructed: and when the french academicians were ſent to the north, to make obſervations in order to aſcertain the figure of the earth, they thought Graham the fitteſt perſon in Europe to furniſh them with inſtruments. They accordingly ſucceeded, performing their work in one year; ſo that, by ſubſequent obſervations in France, Sir Iſaac Newton's theory was confirmed. But the academicians, who went to the ſouth, not taking inſtruments, were very much embarraſſed and retarded.

He was many years a member of the Royal Society, to which he communicated ſeveral ingenious and important diſcoveries, particularly a kind of horary alteration of the magnetic needle; a quickſilver pendulum, and many curious particulars relating to the true length of the ſimple pendulum, upon which he continued to make experiments till a few years before his death. His temper was not leſs communicative than his genius was penetrating, and his principal view was not either the accumulation of wealth, or the diffuſion of his fame, but the advancement of ſcience, and the benefit of mankind. As he was perfectly ſincere, he was without ſuſpicion; as he was above envy, he was candid; and as he had a reliſh for true pleaſure, he was generous. He frequently lent money, but could never be prevailed upon to take any intereſt; and for that reaſon he never placed out any money upon government ſecurities. He had bank-notes, which were thirty years old, by him when he died; and his whole property, except his ſtock in trade, was found in a ſtrong box, which, though leſs than would have been heaped by avarice, was yet more than would have remained to prodigality.

Nov. 24, 1751, he was carried, with due ſolemnity and attendance, to Weſtminſter-abbey; and there interred in the ſame grave with the remains of his predeceſſor, Tompion.

GRAIN (JOHN BAPTIST LE), a french hiſtorian, was born in 1565, and, after a liberal education, became counſellor

ſellor and maſter of the requeſts to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himſelf to the ſervice of Henry IV. by whom he was much eſteemed and truſted. Being a man of probity, and no ambition he did not employ his intereſt with Henry to obtain dignities, but ſpent the greateſt part of his life in reading and writing. Among other works which he compoſed, are "The Hiſtory of Henry IV." and "The Hiſtory of Lewis XIII. to the Death of the Marſhal d'Ancre," in 1617; both which works were publiſhed in folio, under the title of "Decades." The former he preſented to Lewis XIII. who read it over, and was infinitely charmed with the frankneſs of the author: but the jeſuits, whoſe policy has never made them fond of free-ſpeakers, found means to have this work caſtrated in ſeveral places. They ſerved "The Hiſtory of Lewis XIII." worſe; for, Le Grain having ſpoken advantageouſly therein of the prince of Condé, his protector, they had the cunning and malice to ſuppreſs thoſe paſſages, and to inſert others, where they made him ſpeak of him very indecently. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himſelf, by reſtoring this as well as his former work to their original purity. He died at Paris in 1643, and ordered in his will, that none of his deſcendants ſhould ever truſt the education of their children to the jeſuits; which clauſe, it is ſaid, has been punctually obſerved by his family.

GRAINDORGE (ANDREW), a native of Caen; a phyſician, and eminent ſcholar. He publiſhed a treatiſe on fire, light, and colours; with various other works. He died 1676.

GRAMAYE (JOHN BAPTIST), hiſtoriographer of the Low-countries, and provoſt of Arnheim. He travelled over Germany and Italy, and was going to Spain; but, being intercepted by African corſairs, was carried to Algiers. He returned, ſome time after, to the Low-countries, and died at Lubeck in 1635. His works are, 1. "Africæ Illuſtratæ Libri X. 1622," 4to. "An Hiſtory of Africa," from the earlieſt Antiquity to his own Time. 2. "Diarium Algeriénſe." 3. "Peregrinatio Belgica," 8vo. This is reckoned an exact and curious work. 4. "Antiquitates Flandriæ," fol. 5. "Hiſtoriæ Namurcenſis." Gramaye was alſo a poet, but his verſes are not ſo good as his proſe.

GRAMMOND (GABRIEL, lord of), more reſpectable as a man of integrity than as a writer. He wrote a hiſtory of Louis XIII. He wrote alſo a hiſtory of the wars of Louis XIII. againſt his proteſtant ſubjects, which, though partial, is very curious. He died in 1654

GRAMONT (Antony Duke of), who, at a very early age, diſtinguiſhed himſelf as a warrior. He was in great favour with cardinal Richlieu, to whom he was related. For his important military ſervice he was made marſhal of France. He was one of the greateſt ornaments of the court of Louis XIV. and alike accompliſhed in the field and in the cabinet. He wrote two volumes of Memoirs, and died in 1678.

GRAMONT (Philibert, Count of), ſon of the preceding. He ſerved as a volunteer under the prince of Condé and Turenne; came into England about two years after the Reſtoration. He was under a neceſſity of leaving France, as he had the temerity to make his addreſſes to a lady, to whom Lewis XIV. was known to have a tender attachment. He poſſeſſed in a high degree every qualification that could render him agreeable to the engliſh court. He was gay, gallant, and perfectly well-bred, had an inexhauſtible fund of ready wit, and told a ſtory with inimitable grace and humour. Such was his vivacity, that it infuſed life wherever he came, and, what rarely happens, it was ſo inoffenſive, that every one of the company appeared to be as happy as himſelf. He had great ſkill and ſucceſs in play, and ſeems to have been chiefly indebted to it for ſupport. Several of the ladies engaged his attention upon his firſt coming over; but the amiable Mrs. Hamilton, whom he afterwards married, ſeems to have been the only woman who had the entire poſſeſſion of his heart. His elegant "Memoirs" were written from his own information by count Hamilton, and probably in much the ſame language in which they are related.

GRANCOLAS (John), doctor of the Sorbonne, died in 1732. He was author of many works on theological ſubjects, and ſome tranſlations from the fathers. He was a reſpectable ſcholar; but, on the whole, an indifferent writer.

GRAND (Antony le), a Carteſian philoſopher of the laſt century; wrote many works on philoſophical and hiſtorical ſubjects. His moſt eſteemed production is a ſacred hiſtory from the creation to the time of Conſtantine the great, printed in London in 8vo.

GRAND (Joachim le), a french writer on political ſubjects, and indeed a man of general and extenſive accompliſhments. He was in conſiderable eſtimation at the court of Louis XIV. and left many works of conſiderable utility and intereſt to all who are curious in inveſtigating the hiſtory of France. The abbé le Grand tranſlated Lobo's hiſtory of Abyſſinia into french, as well as Ribeyro's hiſtory of the iſland of Ceylon. He died at Paris in 1733, at the age of eighty.

GRAND (Marc Antony le), a french actor and poet, died at Paris in 1728. He wrote a great number of comedies, ſome

ſome of which were favourably received, and excelled in different characters as a performer. His works were publiſhed in four volumes 12mo. His figure was diſagreeable, of which he was not unconſcious; for, in one of his addreſſes to the audience, "Ladies and gentlemen," ſays he, "it is eaſier for you to reconcile yourſelf to my figure than for me to change it.

GRAND (Louis), a french writer, and doctor of the Sorbonne. His writings are admired for their perſpicuity and accurate arrangement. His productions are all on theological ſubjects.

GRANDET (Joseph), a pious and amiable french prieſt, and accompliſhed man. He was alſo an author; but chiefly wrote on ſubjects of biography, and publiſhed ſeveral volumes of lives in 12mo.

GRANDIER (Urban), curate and canon of Loudun in France, famous for his intrigues and tragical end, was the ſon of a notary royal of Sablé, and born at Bouvere near Sablé, we know not in what year. He was a man of reading and good judgement, and a famous preacher; for which the monks of Loudun ſoon hated him, eſpecially after he had urged the neceſſity of confeſſing ſins to the curate at Eaſter. He was a handſome man, of an agreeable converſation, neat in his dreſs, and cleanly in his perſon; which made him ſuſpected of loving the fair ſex, and of being beloved by them. In 1629, he was accuſed of having had a criminal converſation with ſome women in the very church of which he was curate: and the official condemned him to reſign all his benefices, and to live in penance. He brought an appeal, this ſentence being an encroachment upon the civil power; and, by a decree of the parliament of Paris, he was referred to the preſidial of Poitiers, in which he was cleared. Three years after, ſome urſuline nuns of Loudun were thought, by the vulgar, to be poſſeſſed with the devil; and Grandier's enemies, the capuchins of Loudun, charged him with being the author of the poſſeſſion, that is, with witchcraft. They thought, however, that in order to make the charge ſucceed according to their wiſhes, it was very proper to ſtrengthen themſelves with the authority of cardinal Richlieu. For this purpoſe, they wrote to father Joſeph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece, intituled, "La Cordonnierre de Loudun;" that is, "The Woman Shoe-maker of Loudon;" which was a ſevere ſatire upon the cardinal's perſon and family. This great miniſter, among a number of noble perfections, laboured under this defect, that he would proſecute to the utmoſt the authors of the libels againſt him; ſo that, father Joſeph having perſuaded him that

Grandier was the author of "La Cordonniere de Loudun," though nobody believed him to be ſo, he wrote immediately to De Laubardemont, counſellor of ſtate, and his creature, to make a diligent enquiry into the affair of the nuns; and gave him ſufficiently to underſtand, that he deſired to deſtroy Grandier. De Laubardemont had him arreſted Dec. 1633; and, after he had thoroughly examined the affair, went to meet the cardinal, and to take proper meaſures with him. July 1634, letters patent were drawn up and ſealed, to try Grandier; and were directed to De Laubardemont, and to 12 judges choſen out of the courts in the neighbourhood of Loudun; all men of honour indeed, but very credulous, and on that account choſen by Grandier's enemies. Aug. 18, upon the evidence of Aſtaroth, the chief of poſſeſſing devils; of Eaſas, of Celſus; of Acaos, of Eudon, &c. that is to ſay, upon the evidence of the nuns, who aſſerted that they were poſſeſſed with thoſe devils, the commiſſaries paſſed judgement, by which Grandier was declared well and duly attainted, and convicted of the crime of magic, witchcraft, and poſſeſſion, which by his means happened on the bodies of ſome urſuline nuns of Loudun, and of ſome other lay perſons, mentioned in his trial; for which crimes he was ſentenced to make the *amende honorable*, and to be burnt alive with the magical covenants and characters which were in the regiſter-office, as alſo with the MS. written by him againſt the celibacy of prieſts; and his aſhes to be thrown up into the air. Grandier heard this dreadful ſentence without any emotion; and, when he went to the place of execution, ſuffered his puniſhment with great firmneſs and courage.

The ſtory of this unhappy perſon ſhews how eaſily an innocent man may be deſtroyed by the malice of a few, working upon the credulity and ſuperſtition of the many: for, Grandier, though certainly a laſcivious man, was as certainly innocent of the crimes for which he ſuffered. Renaudot, a famous phyſician, and the firſt author of the french gazette, wrote Grandier's eulogium, which was publiſhed at Paris in looſe ſheets. It was taken from Menage, who openly defends the curate of Loudun, and calls the poſſeſſion of thoſe nuns chimerical. In 1693, was publiſhed at Amſterdam, "Hiſtoire des Diables de Loudun;" from which very curious account it appears, that the pretended poſſeſſion of the Urſulines was an horrible conſpiracy againſt Grandier's life. Well might Menage affirm, that Grandier "deſerves to be "added to Gabriel Naude's Catalogue of great Men, unjuſtly "charged with Magic."

As to the MS. againſt the celibacy of prieſts, mentioned above, Grandier confeſſed that he compoſed that work: and

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it is ſuppoſed he might write it, although he made that confeſſion upon the rack. The funeral oration of Scevola Sammarthanus, which Grandier delivered at Loudun, is printed with Sammarthanus's works.

GRANDIN (MARTIN), doctor of the Sorbonne, wrote a courſe of theology in 6 volumes quarto, which was well received by the public. He died at Paris in 1691.

GRANDUAT (CHARLES), a celebrated french comedian, who, for the ſpace of thirty-five years, repreſented the characters of petits maitres in the Paris theatre; neither was he contemptible in tragedy. He was alſo a writer of poetry, and produced ſome operas of no deſpicable merit.

GRANDIUS (GUIDO), of Cremona, diſtinguiſhed himſelf as a learned man, and particularly as a mathematician. He wrote various works, and tranſlated Euclid into italian; he was born in 1671, and died in 1742.

GRANET (FRANCIS), a french writer of profound and various erudition. The abbé de Fontaine, who was his particular friend, has given him the higheſt character for amiable manners and exquiſite talents. He tranſlated Sir Iſaac Newton's chronology; he wrote remarks on the tragedies of Corneille and Racine, with a great number of other elegant works. He was compelled, contrary to his natural temper, and to the diſgrace of his great abilities, to labour as a journaliſt, an occupation which he hated and deſpiſed; but ſuch undertakings were neceſſary to his ſupport. He died at Paris in 1741.

GRANGE (JOSEPH DE CHANCEL), a frenchman of great taſte and accompliſhments. He ſuffered in early life many ſevere hardſhips from his having written ſome ſatirical verſes againſt Philip duke of Orleans. He lived ſome years in exile, and not a few in priſon. On the death of his adverſary, he returned to France; and, without reſerve, indulged the bent of his talents. He died in 1758, leaving many works. The principal of theſe were publiſhed in five volumes, and conſiſt of various dramatic pieces and miſcellaneous poems. His tragedies are moſt deſerving of attention; but all his works are diſtinguiſhed by a conſiderable degree of genius. There were other ingenious frenchmen of this name.

GRANGE (N.), born at Paris in 1738, is known by an edition which he publiſhed of the greek antiquities of Le Bos; by a tranſlation of Lucretius, with many learned notes; by a tranſlation of Seneca, publiſhed after his death. Diderot was his friend; and to the laſt-mentioned work prefixed a life of Seneca. Grange was diſtinguiſhed by an intimate acquaintance with both antient and modern authors, by much critical ſagacity, and by an excellent and amiable character.

GRANGER or GRAINGER (JAMES, M. D.) author of a tranſlation of Tibullus, a poem on the ſugar-cane, and ſeveral medical tracts; was born in Dunſe, a ſmall town in the ſouth of Scotland, about the year 1723. His ſchool-education being finiſhed, he was ſent to Edinburgh, and placed with Mr. Lawder, a very eminent ſurgeon there, where he had the opportunity of cultivating his abilities under profeſſors who at that time had acquired a great degree of celebrity in the medical world.

The doctor's firſt outſet in the line of his profeſſion was as ſurgeon in the army; and, in that capacity, he ſerved in Germany under the earl of Stair, till the peace of Aix-la-Chapelle in 1748, after which he ſettled in London, and practiſed as a phyſician. He was ſoon taken notice of as a man of genius by the learned of that time; he cultivated the acquaintance of Shenſtone, and a great degree of intimacy ſubſiſted between them till Shenſtone's death. Dr. Percy, now biſhop of Dromore, in Ireland, was alſo one of his particular friends.

While in London he publiſhed his tranſlation of the elegies of Tibullus. This did not meet with all the approbation the Doctor thought it merited; particularly from the late Dr. Smollett, whom Granger conceived to be rather illiberal in his criticiſms upon it, waich was the cauſe of a long paper war between them, carried on with ſuch a degree of warmth, that a reconciliation never could take place.

Whether the practice of phyſic in London anſwered the Doctor's expectation or not, is not certain; but we find that, about the beginning of the war in the late king's reign, he embraced an offer of ſettling advantageouſly as phyſician on the iſland of St. Chriſtopher. It was on the paſſage out, there being a large fleet under convoy to the Weſt Indies, that a lady, on-board one of the merchantmen bound for the ſame iſland, was taken ill of the ſmall-pox, attended with ſome alarming ſymptoms: a boat was diſpatched to the ſhip in which Dr. Grainger was a paſſenger, ſoliciting his advice; the Doctor accordingly viſited the lady, and very humanely continued with her during the reſt of the voyage. Beſides humanity, the Doctor had an inducement to finiſh his paſſage in this ſhip, namely, the company of an agreeable young lady, the daughter of his patient, with whom he became enamoured. It would ſeem the flame was mutual; they were united in wedlock ſoon after their arrival in St. Chriſtopher's. By his marriage with this lady, whoſe name was Burt, he became connected with ſeveral of the principal families in the iſland. He here practiſed phyſic with great ſucceſs; but, at the ſame time, did not allow his Muſe to lie dormant; for,

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during his leiſure-hours, he wrote his beautiful poem on the culture of the ſugar-cane, beſides a treatiſe on the diſeaſes of the Weſt Indies, for the uſe of planters. On the concluſion of the war, he paid a viſit to his native country, and, at the ſame time, publiſhed his Sugar-cane. After a few years reſidence in Britain, he returned to St. Chriſtopher's, and continued to practice till the beginning of the year 1767, when he was ſeized with a fever, which then raged in the iſland, and died on the 9th day of the diſeaſe.

Mrs. Grainger and one daughter are all that remain of his family. His daughter inherits a ſmall landed eſtate in the neighbourhood of Edinburgh.

Dr. Grainger was benevolent in his diſpoſition, engaging in his manners, and an able phyſician; conſidered as a poet, he certainly ranks high above the middling claſs. His Sugar-cane has certainly great poetical merit; the notes are copious, and relate chiefly to the natural hiſtory of the iſland. An Ode to Solitude, and a Weſt-Indian Ballad, the latter publiſhed in Dr. Percy's collection, are both much admired. It is to be regretted, that his poetical works have never been collected and publiſhed together: they would undoubtedly be very acceptable to the public.

GRANT (Francis), lord Cullen, an eminent lawyer and judge in Scotland, was deſcended from a younger branch of the antient family of the Grants, of Grant in that kingdom; his anceſtor, in a direct line, being Sir John Grant of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the firſt part of his education at Aberdeen; but, being intended for the profeſſion of the law, was ſent to finiſh his ſtudies at Leyden, under the celebrated Voet, with whom he became ſo great a favourite, by his ſingular application, that many years afterwards the profeſſor mentioned him to his pupils, as one that had done honour to the univerſity, and recommended his example to them. On his return to Scotland, he paſſed through the examination requiſite to his being admitted advocate, with ſuch abilities as to attract the particular notice of Sir George Mackenzie, then king's advocate, one of the moſt ingenious men, as well as one of the ableſt and moſt eminent lawyers of that age.

Being thus qualified for practice, he ſoon got into full employ, by the diſtinguiſhing figure which he made at the Revolution in 1688. He was then only 21 years of age; but, as the meaſures of the preceding reign had led him to ſtudy the conſtitutional points of law, he diſcovered a maſterly knowledge therein, when the Convention of Eſtates met to debate that important affair concerning the vacancy of the

throne, upon the departure of king James to France. Some of the old lawyers, in purſuance of the principles in which they had been bred, argued warmly againſt thoſe upon which the Revolution, which had taken place in England, was founded; and particularly inſiſted on the inability of the Convention of Eſtates to make any diſpoſition of the crown. Grant oppoſed theſe notions with great ſtrength and ſpirit, and about that time publiſhed a treatiſe, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himſelf and his deſcendants; and that in ſuch a caſe the States had a power to diſpoſe of it, and to eſtabliſh and limit a legal ſucceſſion, concluding with the warmeſt recommendations of the prince of Orange to the regal dignity.

This piece, being generally read, was thought to have had conſiderable influence on the public reſolutions, and certainly recommended him to both parties in the way of his profeſſion. Thoſe who differed from him in opinion admired his courage, and were deſirous of making uſe of his abilities; as on the other hand, thoſe who were friends to the Revolution were likewiſe ſo to him, which brought him into great buſineſs, and procured him, by ſpecial commiſſions, frequent employment from the crown. In all which he acquitted himſelf with ſo much honour, that, as ſoon as the union of the two kingdoms came to be ſeriouſly conſidered in the engliſh court, queen Anne unexpectedly, as well as without application, created him a baronet in 1705, in the view of ſecuring his intereſt towards completing that deſign; and upon the ſame principle her majeſty about a year after appointed him one of the judges, or (as they are ſtyled in Scotland) one of the ſenators of the college of juſtice.

From this time, according to the cuſtom of Scotland, he was ſtyled, from the name of his eſtate, lord Cullen, and the ſame good qualities which had recommended him to this poſt were very conſpicuous in the diſcharge of it; in which he continued for 20 ears with the higheſt reputation, when a period was put to his life, by an illneſs which laſted but three days; and, though no violent ſymptoms appeared, yet his phyſicians clearly diſcerned that his diſſolution was at hand. They acquainted him therewith, and he received the meſſage not only calmly but chearfully; declaring that he had followed the dictates of his conſcience, and was not afraid of death. He took a tender farewel of his children and friends, recommended to them earneſtly a ſteady and conſtant attachment to the faith and duty of Chriſtians, and aſſured them that true religion was the only thing that could bring a man peace at the laſt. He expired ſoon after quietly, and without any agony, March 16, 1726, in his 66th year. He

He was ſo true a lover of learning, and was ſo much addicted to his ſtudies, that, notwithſtanding the multiplicity of his buſineſs while at the bar, and his great attention to his charge when a judge, he nevertheleſs found time to write various treatiſes, on very different yet important ſubjects; ſome political, which were remarkably well-timed, and highly ſerviceable to the government; others of a moſt extenſive nature, ſuch as his eſſays on law, religion, and education, which were dedicated to his late majeſty when prince of Wales, by whoſe command, his then ſecretary, Mr. Samuel Molyneux, wrote him a letter of thanks, in which were many gracious expreſſions, as well in relation to the piece as to its author. He compoſed, beſides theſe, many diſcourſes on literary ſubjects, for the exerciſe of his own thoughts, and for the better diſcovery of truth, which went no farther than his own cloſet, and, from a principle of modeſty, were not communicated even to his moſt intimate friends.

In his private character he was as amiable as he was reſpectable in the public. There were certain circumſtances that determined him to part with an eſtate, that was left him by his father; and it being foreſeen that he would employ the produce of it, and the money he had acquired by his profeſſion, in a new purchaſe, there were many decayed families who ſolicited him to take their lands upon his own terms, relying entirely on that equity which they conceived to be the rule of his actions. It appeared that their opinion of him was perfectly well grounded; for, being at length prevailed upon to lay out his money on the eſtate of an unfortunate family, who had a debt upon it of more than it was worth, he firſt put their affairs into order, and by claſſing the different demands, and compromiſing a variety of claims, ſecured ſome thouſand pounds to the heirs, without prejudice to any, and of which they had never been poſſeſſed but from his interpoſition and vigilance in their behalf; ſo far was he either from making any advantage to himſelf of their neceſſities, or of his own ſkill in his profeſſion; a circumſtance juſtly mentioned to his honour, and which is an equal proof of his candor, generoſity, and compaſſion. His piety was ſincere and unaffected, and his love for the Church of Scotland was ſhewn, in his recommending moderation and charity to the clergy as well as laity, and engaging the former to inſiſt upon moral duties as the cleareſt and moſt convincing proofs of men's acting upon religious principles; and his practice, through his whole life, was the ſtrongeſt argument of his being thoroughly perſuaded of thoſe truths, which, from his love to mankind, he laboured to inculcate. He was charitable without oſtentation, diſintereſted in his friendſhips,

ſhips, and beneficent to all who had any thing to do with him. He was not only ſtrictly juſt, but ſo free from any ſpecies of avarice, that his lady, who was a woman of great prudence, finding him more intent on the buſineſs committed to him by others than on his own, took the care, of placing out his money, upon herſelf; and, to prevent his poſtponing, as he was apt to do, ſuch kind of affairs, when ſecurities offered, ſhe cauſed the circumſtances of them to be ſtated in the form of caſes, and ſo procured his opinion upon his own concerns, as if they had been thoſe of a client. Theſe little circumſtances are mentioned as more expreſſive of his temper than actions of another kind could be; becauſe, in matters of importance, men either act from habit, or from motives that the world cannot penetrate; but, in things of a trivial nature, are leſs upon their guard, ſhew their true diſpoſition, and ſtand confeſſed for what they are. He paſſed a long life in eaſe and honour. His ſincerity and ſteady attachment to his principles recommended him to all parties, even to thoſe who differed from him moſt; and his charity and moderation converted this reſpect into affection, ſo that not many of his rank had more friends, and perhaps none could boaſt of having fewer enemies. He left behind him three ſons and five daughters; his eldeſt ſon Archibald Grant, eſq. ſerved in his father's life time for the ſhire of Aberdeen; and becoming by his demiſe Sir Archibald Grant, bart. ſerved again for the ſame county in 1717. His ſecond ſon, William, followed his father's profeſſion, was ſeveral years lord-advocate for Scotland; and, in 1757, one of the lords of ſeſſion, by the title of lord Preſton grange. Francis, the third ſon, was a merchant, three of the daughters were married to gentlemen of fortune; and the two youngeſt were unmarried in 1761. The arms of the family are, Gules, three antique Crowns, Or, [as deſcended from Grant of That-Ilk] within a border Ermine, in quality of a judge, ſupported with two angels proper; Creſt, a book expanded; Motto, on a ſcroll above, "Suum Cuique;" and on a compartment, "Jehovah," Greek; as appears by a ſpecial warrant under his majeſty's hand, dated May 17, 1720.

GRANT (PATRICK, eſq.). He was born at Edinburgh, 1698, and ſtudied the law firſt in the univerſity of Glaſgow, and afterwards at Paris, and Leyden. In 1724, he was called to the bar in the Court of Seſſion, and became a moſt eminent pleader. He was ſeveral times a member of the Houſe of Commons; and, in 1746, was promoted to be lord-advocate of Scotland. In 1754, he left the bar, and took his ſeat on the bench under the title of lord Preſtongrange. He wrote ſeveral ingenious pieces againſt the Rebellion 1745,

and

and decisions of the Court of Session. He died at Edinburgh 1762, aged 64.

GRANVILLE (GEORGE), viscount Lansdowne, an english poet, was descended of a family distinguished for their loyalty; being second son of Barnard Granville, Esq. brother to the first earl of Bath of this name, who had a principal share in bringing about the restoration of Charles II. and son of the loyal Sir Bevil Greenvile, who lost his life fighting for Charles I. at Lansdowne in 1643; and whose spirit was in some measure revived by the birth of his grandson George, which happened about 1667. In his infancy he was sent to France, under the tuition of Sir William Ellys, a gentleman bred up under Dr. Busby, and who was afterwards eminent in many public stations. From this excellent tutor he not only imbibed a taste for classical learning, but was also instructed in all other accomplishments suitable to his birth. Nature, indeed, had been very liberal to him, and endowed him with a genius worthy of all the advantages that could be given it by education; wherein he made so quick a proficiency, that after he had distinguished himself above all the youths of France in martial exercises, he was sent to Trinity-college in Cambridge, at eleven years of age; and before he was twelve, spoke a fine copy of verses of his own composing to the duchess of York, afterwards queen-consort to James II. who made a visit to that university in 1679 [A]. On account of his extraordinary merit, he was created M. A. at the age of thirteen.

In the first stage of his life, he seems rather to have made his Muse subservient to his ambition and thirst after military glory, wherein there appeared such a force of genius as raised the admiration of Mr. Waller. But his ambition shewed itself entirely on the duke of Monmouth's rebellion; an opportunity he could by no means let slip. He applied earnestly to his father to let him arm in defence of his sovereign; but he received a check which did not a little mortify him. He had not yet left the academy, and, being then only eighteen years of age, was thought too young for such an enterprize. It was not without extreme reluctance that he submitted to the tenderness of paternal restraint; which was brooked the worse, as his uncle the earl of Bath had on this occasion raised a regiment of foot for the king's service; with the behaviour and discipline of which his majesty was so well pleased, that, on reviewing them at Hounslow, as a public mark of his approbation he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain therein, at the head of the regiment. Thus, forbidden to handle his pike

[A] They are inserted in his works, near the beginning of Vol. I.

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in aſſiſting to cruſh that rebellion, he took up his pen after it was cruſhed, and addreſſed ſome congratulatory lines to the king.

When the prince of Orange declared his intended expedition to England, our young hero made a freſh application, in the moſt importunate terms, to let him approve his loyalty. But the danger was now increaſed in a greater proportion than his age. The king's affairs were become deſperate; he was therefore kept from engaging at a juncture, when the attempt could evidently ſerve no purpoſe ſo ſurely as that of involving him in his royal maſter's ruin. Broken with this laſt denial, he ſat down a quiet ſpectator of the revolution; in which moſt of his family acquieſced.

But he was far from being pleaſed with the change; he ſaw no proſpect of receiving any favours from the new adminiſtration; and reſolving to lay aſide all thoughts of puſhing his fortune either in the court or the camp, he diverted that chagrin and melancholy (which naturally attends diſappointed ambition) in the company and converſation of the ſofter ſex. The deſign was natural at his age, and with his accompliſhments eaſy to execute, and might have been purſued too with ſafety enough by one that carried a breaſt leſs ſenſible than his was to the impreſſions of beauty. But in his compoſitions the tender had at leaſt an equal ſhare with the terrible; and as the preſent ſituation of his mind, in regard to the latter quality, diſpoſed him to give a full indulgence to the former, it could be no ſurpriſe to any body, that he preſently became a conqueſt of the counteſs of Newbourg.

Poetry is the handmaid of love He exerted all the powers of verſe in ſinging the force of his enchantreſs's charms, and the ſweets of his own captivity. But he ſang in vain, hapleſs like Waller in his paſſion, while his poetry raiſed Myra to the ſame immortality as had been conferred by that rival poet on Sachariſſa. In the mean time, ſome of his friends were much grieved at this conduct in retiring from buſineſs, as unbecoming himſelf and diſgraceful to his family. One of theſe in particular, a female relation, whoſe name was Higgins, took the liberty to ſend an expoſtulatory ode upon it in 1690, in hopes of ſhaming him out of his enchantment, but he ſtood impregnable; the addreſs only ſerved him with an opportunity of aſſerting the unalterableneſs of his reſolution, not to tread the public ſtage as a courtier, together with the happineſs of his condition as a lover.

In this temper he paſſed the courſe of king William's reign in private life, enjoying the company of his Muſe, which he employed in celebrating the reigning beauties of that age, as Waller, whom he ſtrove to imitate, had done thoſe of the preceding.

preceding We have alſo ſeveral dramatic pieces written in this early part of life, of which the "Britiſh Enchanters," he tells us himſelf, was the firſt eſſay of a very infant Muſe; being written at his firſt entrance into his teens, and attempted rather as a taſk in hours free from other exerciſes, than any way meant for public entertainment. But Betterton, the famous actor, having had a caſual ſight of it many years after it was written, begged it for the ſtage, where it found ſo favourable a reception, as to have an uninterrupted run of at leaſt forty days. His other pieces for the ſtage were all well received; and we are aſſured they owed that reception to their own merit, as much as to the general eſteem and reſpect that all the polite world profeſſed for their author. Wit and learning know no party; and Addiſon joined with Dryden in ſounding out Granville's praiſes[B].

Thus debarred, as we have ſeen, from thoſe paſſages to fame in which the martial diſpoſition of his family would have inclined him to tread, he ſtruck out a road untrodden by any of his anceſtors, by which he reached the temple of honour, and that too much ſooner than moſt of his contemporaries. So that, upon the acceſſion of queen Anne, he ſtood as fair in the general eſteem as any man of his years, which were about thirty-five. He had always entertained the greateſt veneration for the queen, and he made his court to her in the politeſt manner[C]. He entered heartily into the meaſures for carrying on the war againſt France; and, in the view of exerting a proper ſpirit in the nation, he tranſlated the ſecond "Olynthian" of Demoſthenes, in 1702. This new ſpecimen of his learning gained him many friends, at the ſame time that it added highly to his reputation; and, when the deſign upon Cadiz was projected the ſame year, he preſented to Mr. Harley, afterwards earl of Oxford, an authentic journal of Mr. Wimbledon's expedition thither, in 1625; with a view that, by avoiding the errors committed in a former attempt upon the ſame place, a more ſucceſsful plan might be formed. But, little attention being given to it, the very ſame miſtakes again happened, and the very ſame diſappointment was the conſequence; with this difference only, that my lord of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not the lord Wimbledon's good fortune.

[B] The former, in the "Epilogue to the Britiſh Enchanter;" and the latter, in a copy of verſes addreſſed to him upon his tragedy of "Heroic Love."

[C] This was in Urganda's prophecy, ſpoken by way of epilogue at the firſt repreſentation of the "Britiſh Enchanters," where he introduced a ſcene repreſenting the queen, and the ſeveral triumphs of her reign.

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Our patriot ſtood now upon a better footing as to his finances. His father, who was juſt dead, had made ſome proviſion for him; which was increaſed by a ſmall annuity left him by his uncle the earl of Bath, who died not long after. Theſe advantages, added to the favours which his couſin John Grenville had received from her majeſty in being raiſed to the peerage by the title of lord Grenville of Potheridge, and his brother being made governor of Barbadoes, with a fixed ſalary of 2000l. the ſame year, engaged him to come into parliament; and he was accordingly choſen for Fowey in Cornwall, in the firſt parliament of the queen, with John Hicks, Eſq. In 1706, his fortune was improved farther by a very unwelcome accident in the loſs of his eldeſt brother, Sir Bevil, who died that year, in his paſſage from Barbadoes, in the flower of his age, unmarried, and univerſally lamented. Hence our younger brother ſtood now as the head-branch of his family, and he ſtill held his ſeat in the houſe of commons, both in the ſecond and third parliaments of the queen. But the adminiſtration being taken out of the hands of his friends, with whom he remained ſteadily connected in the ſame principles, he was cut off from any proſpect of being preferred at court.

In this ſituation he diverted himſelf among his brother poets; and in that humour we find him at this time introducing Wycherley and Pope to the acquaintance of Henry St. John, Eſq; afterwards lord viſcount Bolingbroke. This friend, then diſplaced, having formed a deſign of celebrating ſuch of the poets of that age as he thought deſerved any notice, had applied for a character of the former to our author, who, in reply, having done juſtice to Mr. Wycherley's merit, concludes his letter thus: "In ſhort, Sir, I'll have you judge for yourſelf. I am not ſatisfied with this imperfect ſketch; name your day, and I will bring you together; I ſhall have both your thanks, let it be at my lodging. I can give you no Falernian that has out-lived twenty conſulſhips, but I can promiſe you a bottle of good claret, that has ſeen two reigns. Horatian wit will not be wanting when you meet. He ſhall bring with him, if you will, a young poet newly inſpired in the neighbourhood of Cooper's-hill, whom he and Walſh have taken under their wing. His name is Pope, he is not above ſeventeen or eighteen years of age, and promiſes miracles. If he goes on as he has begun in the paſtoral way, as Virgil firſt tried his ſtrength, we may hope to ſee Engliſh poetry vie with the Roman, and this Swan of Windſor ſing as ſweetly as the Mantuan. I expect your anſwer."

Sacheverell's trial, which happened not long after, brought on that remarkable change in the miniſtry in 1710, when Mr. Granville's friends came again into power. He was elected for the borough of Helſton, but being returned too for the county of

of Cornwall, he choſe to repreſent the latter; and, September 29, he was declared ſecretary at War, in the room of the late earl of Orford, then Robert Walpole, Eſq. He continued in this office for ſome time, and diſcharged it with reputation; and, towards the cloſe of the next year, 1711, he eſpouſed the lady Mary, daughter of Edward Villiers, earl of Jerſey, at that time poſſeſſed of a conſiderable jointure, as widow of Thomas Thynne, Eſq. by whom ſhe was mother of the late lord Weymouth. He had juſt before ſucceeded to the eſtate of the elder branch of his family, at Stow; and December 31, he was created a peer of Great Britain, by the title of lord Lanſdowne, baron of Bideford, in the county of Devon. It is true, he was one of the twelve peers who were all created at the ſame time; a ſtep taken to ſerve the purpoſe of this party. So numerous a creation, being unprecedented, made a great noiſe, but none gave leſs offence than his. His lordſhip was now the next male-iſſue in that noble family, wherein two peerages had been extinguiſhed almoſt together: his perſonal merit was univerſally allowed; and with regard to his political ſentiments, thoſe who thought him moſt miſtaken, allowed him to be open, candid, and uniform. He ſtood always high in the favour of queen Anne; and with great reaſon, having upon every occaſion teſtified the greateſt zeal for her government, and the moſt profound reſpect for her perſon. It is no wonder, therefore, that in the ſucceeding year, 1712, we find him ſworn of her majeſty's privy-council, made controller of her houſehold, and about that time twelve-month advanced to the poſt of treaſurer in the ſame office. His lordſhip continued in this poſt till the deceaſe of his beloved miſtreſs, when he kept company with his friends in falling a ſacrifice to party-violence, being removed from his treaſurer's place, by George I. Oct. 11, 1714.

His lordſhip ſtill continued ſteady to his former connections, and in that ſpirit entered his proteſt with them againſt the bills for attainting lord Bolingbroke and the duke of Ormond, in 1715. He even entered deeply into the ſcheme for raiſing an inſurrection in the Weſt of England, and was at the head of it, if we may believe lord Bolingbroke, who repreſents him poſſeſſed now with the ſame political fire and frenzy for the pretender as he had ſhewn in his youth for the father.

Accordingly, we find lord Lanſdowne was ſeized as a ſuſpected perſon, September 26, 1715, and committed priſoner to the Tower of London, where he continued a long time. He was, however, at length ſet free from his impriſonment, February 8, 1717, when all dangers were over. However ſenſible he might be at this time of the miſtake in his conduct, which had deprived him of his liberty, yet he was far from

running into the other extreme. He ſeems, indeed, to be one of thoſe tories, who are ſaid to have been driven by the violent perſecutions againſt that party in Jacobitiſm, and who returned to their former principles as ſoon as that violence ceaſed. Hence we find him, in 1719, as warm as ever in defence of thoſe principles, the firſt time of his ſpeaking in the houſe of lords, in the debates about repealing the act againſt occaſional conformity.

His lordſhip continued ſteady in the ſame ſentiments, which were ſo oppoſite to thoſe of the court, and inconſiſtent with the meaſures taken by the adminiſtration, that he muſt needs be ſenſible a watchful eye was kept ever upon him. Accordingly, when the flame broke out againſt his friends, on account of what is ſometimes called Atterbury's plot, in 1722, his lordſhip, apparently to avoid a ſecond impriſonment in the Tower, withdrew to France. He had been at Paris but a little while, when the firſt volume of Burnet's "Hiſtory of his own Times" was publiſhed. Great expectations had been raiſed of this work, ſo that he peruſed it with attention; and finding the characters of the duke of Albemarle and the earl of Bath treated in a manner he thought they did not deſerve, he formed the deſign of doing them juſtice. This led him to conſider what had been ſaid by other hiſtorians concerning his family; and, as Clarendon and Echard had treated his uncle Sir Richard Granville more roughly, his lordſhip, being poſſeſſed of memoirs from which his conduct might be ſet in a fairer light, reſolved to follow the dictates of duty and inclination, by publiſhing his ſentiments upon theſe heads [D].

He continued abroad at Paris almoſt the ſpace of ten years; and, being ſenſible that many juvenilities had eſcaped his pen in his poetical pieces, made uſe of the opportunity furniſhed by this retirement, to reviſe and correct them, in order to republication. Accordingly, at his return to England in 1732, he publiſhed theſe, together with a vindication of his kinſman juſt mentioned, in two volumes, 4to. The late queen Caroline having honoured him with her protection, the laſt verſes he wrote were to inſcribe two copies of his poems, one of which was preſented to her majeſty, and the other to the princeſs royal Anne, late princeſs dowager of Orange [E]. The

[D] Theſe pieces are printed in his works, under the title of "A Vindication of General Monk, &c." and "A Vindication of Sir Richard Greenville, General of the Weſt to King Charles I. &c." They were anſwered by Oldmixon, in a piece, intituled, "Reflections hiſtorical and politic, &c. 1732," 4to. and by judge Burnet, in "Remarks, &c." a pamphlet. His lordſhip replied, in "A Letter to the author of the Reflections, &c. 1732. 4to." and the ſpring following, there came out an anſwer in defence of Echard, by Dr. Colbatch, intituled, "An Examination of Echard's Account of the Marriage Treaty, &c."

remaining

remaining years of his life were paſſed in privacy and retirement, to the day of his death, which happened January 30, 1735, in his 68th year; having loſt his lady a few days before, by whom having no male iſſue, the title of Lanſdowne became in him extinct.

GRAPALDUS (FRANCIS MARIUS), a learned man, who lived in the ſixteenth century. He was of Parma, diſtinguiſhed himſelf on an embaſſy to the Pope ſo much, that Julius the ſecond crowned him with his own hand. The work for which he is moſt eminent is that in which he deſcribes all the parts of a houſe, and which really diſcovers much taſte, improved by learning. His book has been often printed.

GRAS (ANTONY LE), a Pariſian and a prieſt. After ſome time ſpent in retirement from the world, he appeared in the Theatre of Letters, and publiſhed the lives of great men, being a tranſlation of Cornelius Nepos. He alſo wrote an account of the fathers who lived in the times of the apoſtles. He is not to be confounded with James le Gras, who was a native of Rome, and publiſhed a tranſlation of Heſiod.

GRASWINCKEL (THEODORE), a native of Delft, was a very learned civilian in the ſeventeeth century, and publiſhed ſeveral works. He was not only well verſed in matters of law; but alſo in the Belles Lettres and latin poetry. He dedicated his book "De jure Majeſtatis" to the queen of Sweden; and the Republic of Venice made him a knight of St. Mark, in return for his having publiſhed a tract in vindication of the Venetians againſt the duke of Savoy. He alſo wrote many books in Dutch. He died at Mechlin, and was buried at the Hague, where a monument, with an inſcription highly to his honour, was erected to his memory.

GRATAROLUS (WILLIAM), a learned phyſician of the ſixteenth century. He was born at Bergamo in Italy, and, quitting his country, went into Germany, that he might live undiſturbed in the proteſtant religion. After ſome ſtay at Bazil, he was invited to Marpurg to be phyſic-profeſſor. After a little ſtay in this town, he returned to Bazil and died there in 1562, at fifty two-years of age. He wrote a great many books, as, "De Memoria Reparanda, Augenda, Conſervanda, ac Reminiſcentia. De Prædictione Morum, Naturarumque Hominum facili, & Inſpectione partium corporis. Prognoſtica Naturalia de Temporum mutatione perpetua, ordine Literarum. De Literatorum & eorum qui Magiſtratibus funguntur, conſervanda, preſervandaque valetudine. De Vini Natura, artificio & uſu; Deque omni Re Potabili. De Regi-

[E] See his works, Vol. III. p. 263, 264.

mine iter Agentium, vel Equitum, vel Peditum, vel Navi, vel Curru viatoribus quibuſque Utiliſſimi Libri duo." He likewiſe made a collection of ſeveral tracts touching the ſweating-ſickneſs in England. Lindenius Renovatus, p. 376, 377. Paulus Freherus in Theatro. Bayle Diction. Hiſtor.

GRATIAN, ſon of Valentinian, by the empreſs Severa. He ſucceeded to the empire in 367. His character is thus given by Gibbon: "The fame of Gratian, before he had accompliſhed the twentieth year of his age, was equal to that of the moſt celebrated princes. His gentle and amiable diſpoſition endeared him to his private friends; the graceful affability of his manner engaged the affection of the people. The men of letters, who enjoyed the liberality, acknowledged the taſte and eloquence, of their ſovereign. His valour and dexterity in arms were equally applauded by the ſoldiers, and the clergy conſidered the piety of Gratian as the firſt and moſt uſeful of his virtues. This ſneer of Gibbon in the concluding paragraph is unworthy of his pen. Gratian, however, was the firſt roman emperor who refuſed the title of Pontifex Maximus. He was aſſaſſinated by Andragathus, in the twenty-fourth year of his age.

GRATIAN, a famous Benedictine monk, in the twelfth century, who employed twenty-four years in a work, whoſe object it was to reconcile the contradictory canons to each other. To this monk's. decretals the popes are principally indebted for the authority which they enjoyed in the thirteenth and ſubſequent centuries.

GRATIANI (Jerome), an italian writer of the laſt century. His poetry was rather ſweet than animated, and his proſe compoſitions were rather elegant than profound. He wrote the "Conqueſt of Grenada," and a tragedy, called, "Cromwell," which was highly eſteemed. He publiſhed alſo ſome agreeable miſcellanies in proſe.

GRATIUS (Faliscus), an eminent latin poet, is ſuppoſed to have been contemporary with Ovid, and pointed out by him in the laſt elegy of the fourth book "De Ponto:" "Aptaque venanti Gratius arma dedit." We have a poem of his, intitutled, "Cynegeticon, or, The Art of Hunting with Dogs:" but it is imperfect towards the end, ſo that in ſtrictneſs it can only be called a fragment. The ſtyle of this poem is reckoned pure, but without elevation; the poet having been more ſolicitous to inſtruct than to pleaſe his reader. He is alſo cenſured by the critics as dwelling too long on fables; and as he is counted much ſuperior to Nemeſianus, who has treated the ſame ſubject, ſo he is reckoned in all points inferior to the greek poet, Oppian, who wrote his Cynegetics and Halieutics under Severus and Caracalla, to whom he preſented them, and who is ſaid to have rewarded the poet very magnificently. The "Cy-

negetica" were publiſhed at Leyden, 1645, in 12mo. with the learned notes of Janus Ulitius; and afterwards with Nemeſianus, at London 1699, in 8vo. "cum Notis perpetuis Thomæ Jonſon, M. A." The lateſt edition is that of Leyden 1728, in 4to, in which Nemeſianus, and the other writers "rei venaticæ," are publiſhed with him.

GRATIUS (ORTUINUS), born at Helvick, in the dioceſe of Munſter. He was a very learned man, and wrote ſeveral books. He was the inſtructor of the wits, who joined in writing the Epiſtolæ obſcurorum virorum, which being condemned by the Pope, as too much favouring the growth of Lutheraniſm, Gratius publiſhed the Lamentationes obſcurorum virorum non prohibitæ per ſedem apoſtolicam. His real name was Graes: He died in 1542.

GRAVELOT (HENRY FRANCIS BOURGUIGNON), born at Paris in 1699, an eminent engraver. He ſpent ſome time of his early life at St. Domingo, where he aſſiſted in drawing a chart of the iſland. On his return to France, he applied ſeriouſly to his profeſſion; but, conceiving that he ſhould have a fairer ſcope for his abilities in England, he came to London, where he reſided for thirteen years. The fineſt editions of the beſt french poets have been adorned by his pencil. Gravelot was alſo a man of wit and talents, and was admired for his manners as much as for his ſkill in his art. He died in 1773.

GRAVEROL (FRANCIS), a french advocate, born at Nimes, in 1635. He was the author of many works, and in particular of the Sorberiana. He had the reputation, when living, of being an excellent ſcholar, and perfectly verſed in the knowledge of antiquity. He died in 1694. He had a brother, John Graverol, who wrote ſeveral theological works, and in particular one againſt biſhop Burnet, which he called "Archeologia Philoſophica."

GRAVESANDE (WILLIAM JAMES), was born 1688, at Delft, in Holland, of an ancient and honourable family. He was educated with the greateſt care, and very early diſcovered an extraordinary genius for mathematical learning. He was ſent to the univerſity of Leyden, in 1704, with an intention to ſtudy the civil law; but at the ſame time he cultivated with the greateſt aſſiduity his favourite ſcience. Before he was nineteen, he compoſed his treatiſe on perſpective, which gained him great credit among the moſt eminent mathematicians of his time. When he had taken his doctor's degree in 1707, he quitted the college, and ſettled at the Hague, where he practiſed at the bar. In this ſituation he contracted and cultivated an acquaintance with learned men; and made one

of the principal members of the ſociety that compoſed a periodical review, intituled, "Le Journal Littéraire." This journal began in May 1713, and was continued without interruption till 1722. The parts of it written or extracted by Graveſande were principally thoſe relating to phyſics and geometry. But he enriched it alſo with ſeveral original pieces entirely of his compoſition, viz. "Remarks on the Conſtruction of Pneumatical Engines;" "A moral Eſſay on Lying;" and a celebrated "Eſſay on the Colliſion of Bodies;" which, as it oppoſed the Newtonian philoſophy, was attacked by Dr. Clarke and many other learned men.

In 1715, when the ſtates ſent to congratulate George I. on his acceſſion to the throne, Graveſande was appointed ſecretary to the embaſſy. During his ſtay in England, he was admitted a member of the Royal Society, and became intimately acquainted with Sir Iſaac Newton. On his return to Holland, when the buſineſs of the embaſſy was over, he was choſen profeſſor of the mathematics and aſtronomy, at Leyden: and he had the honour of firſt teaching the Newtonian philoſophy there, which was then in its infancy. The moſt conſiderable of his publications is, "An Introduction to the Newtonian Philoſophy; or, a Treatiſe on the Elements of Phyſics, confirmed by Experiments." This performance, being only a more perfect copy of his public lectures, was firſt printed in 1720; and hath ſince gone through many editions, with conſiderable improvements. He publiſhed alſo "A ſmall Treatiſe on the Elements of Algebra, for the Uſe of young Students." After he was promoted to the chair of philoſophy in 1734, he publiſhed "A Courſe of Logic and Metaphyſics." He had a deſign too of preſenting the public with "A Syſtem of Morality," but his death, which happened in 1742, prevented his putting it in execution. Beſides his own works, he publiſhed ſeveral correct editions of the valuable works of others.

He was amiable in his private and reſpectable in his public character; for, few men of letters have done more eminent ſervices to their country. The miniſters of the republic conſulted him on all occaſions in which his talents were requiſite to aſſiſt them, which his ſkill in calculation often enabled him to do in money-affairs. He was of great ſervice alſo in detecting the ſecret correſpondence of their enemies, as a decipherer. And, as a profeſſor, none ever applied the powers of nature with more ſucceſs, or to more uſeful purpoſes.

GRAVINA (PETER), an italian poet, wrote a quarto volume of poems, which have been admired for the harmony of the verſification and the delicacy of the ſentiment. He was a great favourite with Sannazarius, who preferred him to all

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the poets of his time. Paul Jovius has alſo commended the tenderneſs of his elegies,

GRAVINA (JOHN VINCENT), an eminent ſcholar, and illuſtrious lawyer of Italy, was born of genteel parents at Roggiano, February 18, 1664; and educated under Gregory Calopreſe, a famous philoſopher of that time, and withal his couſin-german. He went to Naples at ſixteen, and there applied himſelf to latin eloquence, to the greek language, and to civil law: which application, however, did not make him neglect to cultivate, with the utmoſt exactneſs, his own native tongue. He was ſo fond of ſtudy, that he purſued it ten or twelve hours a day, to the very laſt years of his life; and, when his friends remonſtrated againſt this unneceſſary labour, he uſed to tell them, that he knew of nothing which could afford him more pleaſure. He went to Rome in 1969, and ſome years after was made profeſſor of canon law, in the college of Sapienzi, by Innocent XI. who eſteemed him much; which employment he held as long as he lived. He does not ſeem to have been of an amiable caſt: at leaſt, he had not the art of making himſelf beloved. The free manner in which he ſpoke of all mankind, and the contempt with which he treated the greateſt part of the learned, raiſed him up many enemies; and among others the famous Settano, who has made him the ſubject of ſome of his ſatires. Many univerſities of Germany would have drawn Gravina to them, and made propoſals to him for that purpoſe; but nothing was able to ſeduce him from Rome. That of Turin offered him the firſt profeſſorſhip of law, at the very time that he was attacked by the diſtemper of which he died, and which ſeems to have been a mortification in his bowels. He was troubled with pains in thoſe parts for many years before; but they did not prove fatal to him till Jan. 6, 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

We ſhall now proceed to give an account of his works: His firſt publication was a piece, intituled, 1. "Priſci Cenſorini Photiſtici Hydra Myſtica; ſive, de corrupta morali Doctrina Dialogus, Coloniæ, 1691," 4to; but really printed at Naples. This was without a name, and is very ſcarce; the author having printed only fifty copies, which he diſtributed among his friends. 2. "L'Endimione di Erilo Cleoneo, Paſtore Arcade, con un Diſcorſo di Bione Crateo. In Roma, 1692," 12mo. The Endymion is Alexander Guidi's, who, in the academy of the Arcadians, went under the name of Erilo Cleoneo; and the diſcourſe annexed, which illuſtrates the beauties of this paſtoral, is Gravina's, who conceals himſelf under that of Bione Crateo. 3. "Delle Antiche Favola, Roma 1696, 12mo. 4. A Collection of pieces under the name

of "Opuſcula," at Rome in 1696, 12mo; containing, firſt, "An Eſſay upon an ancient Law;" ſecondly, "A Dialogue concerning the Excellence of the Latin Tongue:" thirdly, "A Diſcourſe of the Change which has happened in the Sciences, particularly in Italy;" fourthly, "A Treatiſe upon the Contempt of Death;" fifthly, upon Moderation in Mourning;" ſixthly, "The Laws of the Arcadians."

But the greateſt of all his works, and for which he will be ever memorable, is, 5. His three books, "De Ortu & Progreſſu Juris Civilis;" the firſt of which was printed at Naples, in 1701, 8vo. and at Leipſic, in 1704, 8vo. Gravina, afterwards ſent the two other books of this work to John Burchard Mencken, librarian at Leipſic, who had publiſhed the firſt there, and who publiſhed theſe alſo in 1708, together with it, in one volume, 4to. They were publiſhed alſo again at Naples in 1713, in two volumes, 4to. with the addition of a book, "De Romano Imperio;" and dedicated to pope Clement XI. who was much the author's friend. This is reckoned the beſt edition of this famous work; for, when it was reprinted at Leipſic with the "Opuſcula" above-mentioned, in 1717, it was thought expedient to call it in the title-page, "Editio noviſſima ad nuperam Neapolitanam emendata & aucta." Gravina's view, in this "Hiſtory of Ancient Law," was to induce the Roman youth to ſtudy it in its original records; in the Pandects, the Inſtitutes, and the Code; and not to content themſelves, as he often complained they did, with learning it from modern abridgements, drawn up with great confuſion, and in very barbarous latin. Such knowledge and ſuch language, he ſaid, might do well enough for the bar, where a facility of ſpeaking often ſupplied the place of learning and good ſenſe, before judges who had no extraordinary ſhare of either; but were what a real lawyer ſhould be greatly above. As to the piece "De Romano Imperio," Le Clerc pronounces it to be a work in which Gravina has ſhewn the greateſt judgement and knowledge of Roman antiquity.

The next performance we find in the liſt of his works is, 6. "Acta Conſiſtorialia creationis Emin. & Rev. Cardinalium inſtitutæ à S. D. N. Clemente XI. P.M. diebus 17 Maii & 7 Junii anno ſalutis 1706. Acceſſit eorundem Cardinalium brevis delineatio. Coloniæ, 1707," 4to. 7. "Della Ragione Poetica Libri duo. In Roma, 1708," 4to. 8. "Tragedie cinque. In Napoli, 1712. 8vo. Theſe five tragedies are, "Il Papiniano," "Il Palamede," "L'Andromeda," "L'Appio Claudio," "Il Servio Tullio." Gravina ſaid, that he compoſed theſe tragedies in three months, without interrupting his lectures; yet declares in his preface, that he ſhould look upon all thoſe as either ignorant or envious, who ſhould ſcruple to prefer them-

to what Taſſo, Bonarelli, Triffino, and others, had compoſed of the ſame kind. Not having the volume before us, we take this upon Niceron's authority; and, if it be true, it ſhews, that Gravina, great as his talents were, had yet too high an opinion of them. 9. "Orationes. Neap. 1712," 12mo. Theſe have been reprinted more than once, and are to be found with his "Opuſcula" in the edition of "Origines Juris Civilis," printed at Leipſic, in 1717. 10. "Della Tragedia Libro uno. Napoli, 1715," 4to. This work, his two books "Della Ragione Poetica," his diſcourſe upon the "Endymion" of Alexander Guidi, and ſome other pieces, were printed together at Venice in 1731, 4to.

GRAUNT (EDWARD), was head-maſter of Weſtminſter-ſchool, and died in 1601. He publiſhed "Græcæ linguæ Spicelegium & Inſtitutio Græcæ Grammaticæ," which obtained the eſteem of the age in which he lived.

GRAUNT (JOHN), the celebrated author of the "Obſervations on the Bills of Mortality," was the ſon of Henry Graunt of Hampſhire, who being afterwards ſettled in Birchin-lane, London, had this child born there, April 24, 1620. Being a rigid puritan, he bred him up in all the ſtrictneſs of thoſe principles; and deſigning him for trade, gave him no more education than was barely neceſſary for that purpoſe: ſo that, with the ordinary qualifications of reading, writing, and arithmetic, without any grammar-learning, he was put apprentice to a haberdaſher in the city, which trade he afterwards followed; but he was free of the drapers company. He came early into buſineſs, and in a ſhort time grew ſo much into the eſteem of his fellow-citizens, that he was frequently choſen arbitrator for compoſing differences between neighbours, and preventing law-ſuits. With this reputation he paſſed through all the offices of his ward, as far as that of a common-council-man, which he held two years, and was firſt captain and then major of the train bands. Theſe diſtinctions were the effects of a great ſhare of good ſenſe and probity, rendered amiable by a mild and friendly diſpoſition; and this was all that could be expected from a tradeſman of no great birth, and of ſmall breeding. But Graunt's genius was far from being confined within thoſe limits: it broke through all the diſadvantages of his ſlender education, and enabled him to form a new and noble deſign, and to execute it with as much ſpirit as there appeared ſagacity in forming it.

We do not know the exact time when he firſt began to collect and conſider the Bills of Mortality; but he tells us himſelf, that he had turned his thoughts that way ſeveral years, before he had any deſign of publiſhing the diſcoveries he had made. As his character muſt have been eminently diſtinguiſhed in 1650, when, though not above thirty years of age, his intereſt

intereſt was ſo extenſive, as to procure the muſic profeſſor's chair at Greſham, for his friend doctor (afterwards Sir William) Petty; ſo it is more than probable, that his acquaintance and friendſhip with that extraordinary virtuoſo was the conſequence of a ſimilarity of genius; and that our author had then communicated ſome of his thoughts upon this ſubject to that friend, who, on his part, is likewiſe ſaid to have repaid the generous confidence with ſome uſeful hints towards compoſing his book. This piece, which contained a new and accurate theſis of policy, built upon a more certain reaſoning than was before that time known, was firſt preſented to the public in 1661, 4to. and met with ſuch an extraordinary reception as made way for another edition the next year.

In ſhort, our author's fame ſpread, together with the admirable uſefulneſs of his book, both at home and abroad. Immediately after the publication of it, Lewis XIV. of France, or his miniſters, provided, by a law, for the moſt exact regiſter of births and burials, that is any where in Europe; and in England Charles II. conceived ſuch a high eſteem for his abilities, that, ſoon after the inſtitution of the Royal Society, his majeſty recommended him to their choice for a member; with this charge, that if they found any more ſuch tradeſmen, they ſhould be ſure to admit them all. He had dedicated the work to Sir Robert Moray, preſident of the Royal Society, and had ſent fifty copies to be diſperſed among their members, when he was propoſed, (though a ſhopkeeper) and admitted into the ſociety, February 26, 1661-2 [F]; and an order of council paſſed, June 20, 1765, for publiſhing the third edition, which was executed by the ſociety's printer [G], and came out that ſame year. After receiving this honour, he did not long continue a ſhopkeeper, but left off his buſineſs; and September 25, 1666, became a truſtee for the management of the New-river. He was ſo for one of the ſhares belonging to Sir William Backhouſe, who dying in 1669, his relict, afterwards counteſs of Clarendon, appointed him one of her truſtees in the ſaid company.

This account of the time of our author's admiſſion into the government of the New-river is taken from the minute books, or regiſter, of the general court of that company, and ſufficiently clears him from an imputation thrown upon his memory by biſhop Burnet; who, having obſerved that the New-river was brought to a head at Iſlington, where there is a great room full of pipes that conveys it through the ſtreets of London, and that the conſtant order was to ſet all the pipes run-

[F] Birch's "Hiſtory of the Royal Society," Vol. I.

[G] The order is prefixed to this edition, which contained large additions.

ning on Saturday night, that ſo the ciſterns might be all full on Sunday morning, there being a more than ordinary conſumption of water on that day, relates the following ſtory, which he ſays was told him by Dr. Lloyd (afterwards biſhop of Worceſter) and the counteſs of Clarendon. "There was," ſays he, "one Graunt, a papiſt, who under Sir William Petty publiſhed his Obſervations on the Bills of Mortality. He had ſome time before applied himſelf to Lloyd, who had great credit with the counteſs of Clarendon, and ſaid he could raiſe that eſtate conſiderably, if ſhe would make me a truſtee for her. His ſchemes were probable; and he was made one of the board that governed that matter, and by that he had a right to come as often as he pleaſed to view their works at Iſlington. He went thither the Saturday before the fire broke out, and called for the key where the heads of the pipes were, and turned all the cocks of the pipes that were then open, ſtopt the water, and went away and carried the keys with him; ſo, when the fire broke out next morning, they opened the pipes in the ſtreets to find water, but there was none. Some hours were loſt in ſending to Iſlington, where the door was broke open and the cocks turned, and it was long before the water got to London. Graunt, indeed, denied that he had turned the cocks; but the officer of the works affirmed, that he had, according to order, ſet them all running, and that no perſon had got the keys from him beſides Graunt, who confeſſed he had carried away the keys, but ſaid he did it without deſign [H]." This, indeed, as the right reverend ſtory-teller obſerves, is but a preſumption; and, if he had the ſame thirſt after ſearching out the truth as he had for extraordinary ſtory-telling, he would have added that it is a groundleſs calumny; ſince it is evident, from the above account, that Graunt was not admitted into the government of the New-river company till twenty-three days after the breaking out of the fire of London. To which may be added, that the parliament met September 18, 1666, and, on the very day that he was admitted a member of the New-river company, they appointed a committee to enquire into the cauſes of the fire.

The report made by Sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations; but not one word of the cocks being ſtopped, or any ſuſpicions of Graunt [I]. It is true, indeed, that he changed his religion, and was reconciled to the church of Rome ſome time before his death; but it is more than probable he was no

[H] Burnet's "Hiſtory of his own Times," Vol. I. p. 23.

[I] See a true and faithful account of the ſeveral informations exhibited to the honourable committee, appointed by the parliament to enquire into the late dreadful burning of the city of London, printed in 1667.

papiſt

papiſt at this juncture, ſince the additions to his book in 1665 ſpeak him then otherwiſe, being in the title-page ſtyled captain, and Wood informs us, that he had been two or three years a major when he made this change; whence it follows, that this change in his religion could not happen before 1667 or 1668 at ſooneſt. However, the circumſtances of the counteſs of Clarendon's ſaying he was her truſtee makes it plain that the ſtory was not invented till ſome years after the fire, when Graunt was known to be a papiſt [K].

Happy it was, for the good of the public, that it never reached his ears, and ſo could not diſturb him in the proſecution of his ſtudies, which he carried on after this change with the ſame aſſiduity as before, and made ſome conſiderable obſervations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite compleated his 54th year. He was interred on the 22d of the ſame month in St. Dunſtan's church, in Fleet-ſtreet, the corpſe being attended by many of the moſt ingenious and learned perſons of the time, and particularly by Sir William Petty, who paid his laſt tribute with tears to his memory. He left his papers to this friend, who took care to adjuſt and inſert them in a fifth edition of his work, which he publiſhed in 1676, 8vo. and that with ſo much care, and ſo much improved, that he frequently cites it as his own: which probably gave occaſion to biſhop Burnet's miſtake, who, as we have ſeen, called it Sir William's book, publiſhed under Graunt's name. It is evident, however, that his obſervations were the elements of that uſeful ſcience, which was afterwards happily ſtyled "Political Arithmetic," and greatly advanced under that title by this friend. In a word, Graunt muſt have the honour of being the firſt founder of this ſcience; and whatever merit may be aſcribed to Sir William Petty, Mr. Daniel King, Dr. Davenant, and others [L], upon the ſubject, it is all originally derived from the firſt author of the "Obſervations on the Bills of Mortality."

[K] It was apparently not coined till after his death. The firſt time of its appearance in public ſeems to have been in Echard's "Hiſtory of England." And according to biſhop Burnet's account, the ſtory could not be told to him till after the year 1667, when Graunt was appointed truſtee for the counteſs of Clarendon.

[L] Among the reſt, our author's reaſoning in defence of a particular providence, from the conſtant proportion that is kept up between the number of males and females, is puſhed to the utmoſt by the late Dr. John Arbuthnot; who, by an excellent ſkill in calculation, has demonſtrated, that it is forty-eight millions of millions of millions of millions to one, that the proportion ſhould not conſtantly come ſo near the ſame as experience ſhews it to be, if it depended on chance, Phil. Tranſ. No. 328. But the moſt extraordinary, as well as the moſt extenſively uſeful improvement that has hitherto appeared of our author's remarks, was made by Dr. Halley, for which we muſt refer to his article.

GRAY

GRAY (THOMAS), eminent for a few excellent poems he has left us, and of whom it is as truly ſaid, as it was of Perſius by Quintilian, "multum & veræ gloriæ, quamvis uno libro, meruit," was the ſon of a reputable citizen; and born in Cornhill, December 26, 1716. He was educated at Eton-ſchool, and thence removed to St. Peter's college, Cambridge, in 1734. In April 1738, he removed to town, intending to apply himſelf to the ſtudy of the law, for which purpoſe his father had procured him a ſet of chambers in the Temple; but on an invitation which Mr. Horace Walpole, his intimate friend, gave him to be his companion in his travels, his intention was laid aſide for the preſent. He left England, March 29, 1739; made the tour of France and Italy; and arrived in London again about September 1741.

About two months after his return, his father died; when, finding his patrimony too ſmall to enable him to proſecute the ſtudy of the law, he changed the line of that ſtudy; and, at the latter end of 1742, went to Cambridge to take the degree of LL.B. His principal reſidence, henceforwards, was at this place; and he was ſeldom abſent from college any conſiderable time, except between the years 1759 and 1762; when, on the opening of the Britiſh Muſeum, he took lodgings in Southampton-row, in order to have recourſe to the Harleian and other MSS. there depoſited; from which he made ſeveral curious extracts. In 1747, he became acquainted with Mr. Maſon, who has ſhewn himſelf ſo faithful to his memory, and ſo juſt to his reputation; and this acquaintance preſently ripened into the cloſeſt friendſhip. In 1768, he was appointed profeſſor of modern hiſtory; but, his health being now upon the decline, he never was able to execute the duties of it. He died of the gout, July 30, 1771.

In an anonymous character of him [M], which ſeems to be drawn by a very impartial hand he is repreſented to have been "perhaps the moſt learned man in Europe; equally acquainted with the elegant and profound parts of ſcience, and that not ſuperficially but thoroughly; knowing in every branch of hiſtory, both natural and civil, as having read all the original hiſtorians of England, France, and Italy; a great antiquarian; who made criticiſm, metaphyſics, morals, politics, a principal part of his plan of ſtudy who was uncommonly fond of voyages and travels of all ſorts; and who had a fine taſte in painting, prints, architecture, and gardening"

Upon the whole, there is good reaſon to allow, that he was indeed a very extraordinary perſon. We have only to

[M] This well-written character, adopted both by Mr. Maſon and Dr. Johnſon, was drawn by the Rev. Mr. Temple, rector of St. Gluvias, in Cornwall.

lament,

ſament, that he has left us no other proofs of it, but a very ſmall collection; highly finiſhed indeed, and excellent in their kind, but ſhewing him only under one ſingle attitude of greatneſs, while, in the mean time, he was capable of appearing under many. Theſe "Poems" were collected and publiſhed together by his friend Mr. Maſon, 1775, in 4to. who hath alſo prefixed "Memoirs of his Life and Writings." In theſe memoirs is interwoven a large collection of letters of Mr. Gray and his intimate friends, which abound with curious and intereſting anecdotes; and which, like all ſuch collections, may be read with more edification, to private perſons at leaſt, that even ſome hiſtories of large and pompous ſtature.

GRAZZINI (Antony Francis), one of the principal founders of the academy of Le Cruſca. He was alſo a poet, and a writer of comedies. The work by which he obtained his higheſt reputation was a "Collection of Novels," printed at Paris, in 1756. He had the appellation of Laſca aſſigned him, and, among his countrymen of Italy, was thought almoſt upon a par with Boccace. His works are recommended by a conſiderable portion of elegance and purity.

GREATRAKES (Valentine), an iriſh gentleman, had a ſtrong impulſe upon his mind to attempt the cure of diſeaſes by touching or ſtroking the parts affected. He firſt practiſed in his own family and neighbourhood, and ſeveral perſons, to all appearance, were cured by him of different diſorders. He afterwards came into England, where his reputation ſoon roſe to a prodigious height; but it declined almoſt as faſt, when the expectation of the multitudes that reſorted to him were not anſwered. Mr. Glanville imputed his cures to a ſanative quality inherent in his conſtitution; ſome to fiction, and others to the force of imagination in his patients; of this there were many inſtances, one of which, if a fact, is related by Monſieur St. Evremond, in a peculiar ſtrain of pleaſantry. It is certain that the great Mr. Boyle believed him to be an extraordinary perſon, and that he has atteſted ſeveral of his cures. His manner of treating ſome women was ſaid be very different from his uſual mode of operation.

GREAVES (John), an eminent mathematician and antiquary, was eldeſt ſon of John Greaves, rector of Colmore, near Alresford in Hampſhire, where his ſon was born to him in 1602, and probably inſtructed in grammar-learning by himſelf, as being the moſt celebrated ſchool-maſter in that country. At fifteen years of age our author was ſent to Baliol-college, in Oxford, where he proceeded B. A. July 6, 1621. Three years after which, his ſuperiority in claſſical learning procured him the firſt place of five in an election to a fellowſhip of Merton-college. June 25, 1628, he commenced M. A. and,

and, being made complete fellow, was more at liberty to purſue the bent of his inclination, which leading him chiefly to oriental learning, and the mathematics, he quickly diſtinguiſhed himſelf in each of theſe ſtudies; and his eminent ſkill in the latter procured him the geometry-lecture in Greſham, into which he was choſen, February 22, 1630.

At this time he had not only read the writings of Copernicus, Regiomontanus, Purbach, Tycho Brahe, and Kepler, with other celebrated aſtronomers of that and the preceding age, but had made the antient greek, arabian, and perſian authors familiar to him, having before gained an accurate ſkill in the oriental languages: but he was far from being ſatisfied; the acquiſitions he had already made ſerving to create a thirſt for more. This ambition prompted him to travel. In which ſpirit he croſſed the ſea to Holland, in 1635; and having attended for ſome time the lectures of Golius, the famous profeſſor of arabic at Leyden, he proceeded to Paris, where he converſed with the learned Claudius Hardy, about the perſian language; but finding little or no aſſiſtance there, he continued his journey to Rome, in order to view the antiquities of that city. He alſo viſited other parts of Italy: and before his departure, meeting with the earl of Arundel, was offered 200l. a year to live with his lordſhip, and attend him as a companion in his travels to Greece; the earl alſo promiſed all other acts of friendſhip that ſhould lie in his power. This was a very advantageous propoſal, and would have been eagerly accepted by Mr. Greaves, as being highly agreeable to his inclination in general; but he had now formed another and greater deſign, which ſoon brought him back to England, in order to furniſh himſelf with every thing proper to complete the execution of it. This was a voyage to Egypt.

Immediately after his return, he acquainted his patron, archbiſhop Laud, with his intentions, and, being encouraged by his grace, ſet about making preparations for it. His primary view was, to meaſure the pyramids with all proper exactneſs; and, withal, to make aſtronomical and geographical obſervations, as opportunities offered, for the improvement of thoſe ſciences. A large apparatus of proper mathematical inſtruments was conſequently to be provided; and, as the expence of purchaſing theſe would be conſiderable, he applied for aſſiſtance to the city of London, but met with an abſolute denial. This he reſented to that degree, that, in relating the generoſity of his brothers upon his own money falling ſhort, he obſerves, "That they had ſtrained their own occaſions, to enable him, in deſpite of the city, to go on with his deſigns." He had been greatly diſappointed in his hopes of meeting with curious books in Italy; he therefore propoſed

propoſed to make that another principal part of his buſineſs; and, to compaſs it in the eaſieſt manner, he bought ſeveral books before his departure, in order to exchange them with others in the Eaſt. Beſides his brothers, he had probably ſome help from Laud, from whom he reeeived a general diſcretionary commiſſion to purchaſe for him arabic and other MSS. and likewiſe ſuch coins and medals as he could procure. Laud alſo gave him a letter of recommendation to Sir Peter Wyche, the Engliſh ambaſſador at Conſtantinople.

Thus furniſhed, he embarked in the river Thames for Leghorn, June 1637, in company with his particular friend, Mr. Pocoke, whom he had earneſtly ſolicited to that voyage[N]. After a ſhort ſtay in Italy, he arrived at Conſtantinople before Michaelmas. Here he met with a kind reception from Sir Peter Wyche, and became acquainted with the venerable Cyril Lucaris, the greek patriarch, by whom he was much aſſiſted in purchaſing greek MSS. He promiſed Mr. Greaves to recommend him to the monks of Mount Athos, where he would have had the liberty of entering into all the libraries, and of collecting a catalogue of ſuch books as either were not printed, or elſe, by the help of ſome there, might have been more correctly ſet out. Theſe, by diſpenſing with the anathemas which former patriarchs had laid upon all greek libraries, to preſerve the books from the latins, Cyril propoſed to preſent to archbiſhop Laud, for the better proſecution of his deſigns in the edition of greek authors; but this likewiſe was fruſtrated by the cruel death of that patriarch, who was barbarouſly ſtrangled June 1638, by expreſs command of the Grand Seignior, on pretence of holding a correſpondence with the emperor of Muſcovy.

[N] Our author's generoſity on this occaſion deſerves a particular mention. In a letter to this friend, Dec. 23, 1636, he writes thus: "I ſhall deſire your favour in ſending up to me, by my brother Thomas, Ulug Beig's aſtronomical tables, of which I purpoſe to make this uſe. The next week I will ſhew them to my lord's grace [Laud] and highly commend your care in procuring thoſe tables, being the moſt accurate that ever were extant; then will I diſcover my intention of having them printed and dedicated to his grace; but becauſe I preſume that there are many things which in theſe parts cannot perfectly be underſtood, I ſhall acquaint my lord with my deſire of taking a journey into thoſe countries, for the more emendate edition of them; afterwards, by degrees, fall down upon the buſineſs of the conſulſhip, and how honourable a thing it would be if you were ſent out a ſecond time, as Golius, in the Low Countries, was by the States, after he had been once there before. If my lord ſhall be pleaſed to reſolve and compaſs the buſineſs, I ſhall like it well; if not, I ſhall procure 300l. for you and myſelf, beſides getting a diſpenſation for the allowances of our places in our abſence, and, by God's bleſſing, in three years diſpatch the whole journey. It ſhall go hard, but I will too get ſome citizen in, as a benefactor to the deſign; if not, 300l. of mine, whereof I give you the half, together with the return of our ſtipends, will, in a plentiful manner, if I be not deceived, in Turkey maintain us." Biog. Brit. vol. IV. p. 2268.

Nor

Nor was this the only loſs which our traveller ſuſtained by Cyril's death; for having procured, out of a blind and ignorant monaſtery, which depended on the patriarch, fourteen good MSS. of the fathers, he was forced privately to reſtore the books and loſe the money, to avoid a worſe inconvenience. Thus Conſtantinople was no longer agreeable to him, and the leſs ſo, becauſe he had not been able to perfect himſelf in the arabic tongue for want of ſufficient maſters, which he had made no doubt of finding there. In theſe circumſtances, parting with his fellow-traveller, Pococke, he embraced the opportunity then offered of paſſing in company with the annual Turkiſh fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of September 1638. This was the boundary of his intended progreſs. The country afforded a large field for the exerciſe of his curious and inquiſitive genius; and he omitted no opportunity of remarking whatever the heavens, earth, or ſubterraneous parts, offered, that ſeemed any way uſeful and worthy of notice; but, in his aſtronomical obſervations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, eſpecially in the middle of winter. He was alſo much diſappointed here in his expectations of purchaſing books, finding very few of theſe, and for learned men none at all. But the grand purpoſe of his coming here being to take an accurate ſurvey of the pyramids, he went twice to the deſarts near Grand Cairo, where they ſtand; and, having executed his undertaking entirely to his ſatisfaction, embarked at Alexandria, in April 1639. Arriving in two months at Leghorn, he made the tour of Italy a ſecond time, in order to examine more accurately into the true ſtate of the Roman weights and meaſures, now that he was furniſhed with proper inſtruments for that purpoſe, made by the beſt hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of eſteem by the great duke of Tuſcany, Ferdinand II. to whom he had inſcribed a latin poem from Alexandria, in which he exhorted that prince to clear thoſe ſeas of pirates, with whom they were extremely infeſted. He obtained, likewiſe, admittance into the Medicean library, which had been denied to him as a ſtranger when he was here before in his former tour. From Florence he went to Rome, and took moſt exact meaſurements of all the antique curioſities in that city and neighbourhood; after which he returned to Leghorn, where taking his paſſage in a veſſel called the Golden Fleece, at the end of March, he arrived at London before Midſummer 1640, with a rich cargo, conſiſting of a curious collection of arabic, perſic, and greek MSS. together

with a great number of gems, coins, and other valuable antiquities, having ſpent full three years in this agreeable tour.

But upon his return, he met with a different ſcene at home from what he had left at his departure; and the enſuing national troubles proved greatly detrimental to his private affairs, in which he ſuffered much by his loyalty to the king and his gratitude to Laud. After a ſhort ſtay at Greſham-college, which was no longer agreeable to him, he went to Oxford, and ſet about digeſting his papers, and preparing ſuch of them as might be moſt uſeful for the preſs. In this buſineſs he was aſſiſted by archbiſhop Uſher, to whom he had been long known; and now he drew a map of the Leſs Aſia at his grace's requeſt, who was writing his diſſertation of that country, printed in 1641.

All this while he gave himſelf no concern about his Greſham lecture, whereupon he was removed from it November 15, 1643. But this loſs had been more than abundantly compenſated by the Savilian profeſſorſhip of aſtronomy, to which he was choſen the day before, in the room of Dr. Bainbridge, lately deceaſed; and he had a diſpenſation from the king, to hold his fellowſhip at Merton-college, becauſe the ſtipend was much impaired by the means of the civil wars. The lectures being alſo impracticable on the ſame account, he was at full leiſure to continue his attention to his papers; and accordingly we find, that he had made conſiderable progreſs in it by September the following year; ſome particulars whereof may be ſeen in a letter of that date to archbiſhop Uſher. Among other things it appears, that he had made ſeveral extracts from them concerning the true length of the year; and happening, in 1643, to fall into diſcourſe with ſome perſons of figure at the court then at Oxford, with whom he was much in company, about amending the Kalendar, he propoſed a method of doing it by omitting the intercalary day in the leap-year for forty years, and to render it conformable to the Gregorian[o]. He drew up a ſcheme for that purpoſe, which was approved by the king and council; but the ſtate of the times would not permit the execution of it. The publication of his "Pyramidographia," and the "Deſcription of the Roman Foot and Denarius," employed him the two ſubſequent years: he determined to begin with theſe, as they contained the fruit of his labours in

[o] The ſame method had been propoſed to Pope Gregory, who rejected it, as Mr. Greaves ſays, that he might have the honour of doing it at once, and thereby of calling that year Annus Gregorianus, which our author did not doubt might juſtly be called Annus Confuſionis, as the ancients called that year in which Julius Cæſar corrected the calendar, by a ſubtraction of days, after the ſame manner. But we have lately ſeen this method of doing it at once put in practice, without any ill conſequences at all. This piece of Mr. Greaves is in the Phil. Tranſ. No. 257.

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the primary view of his travels[P], and he was not in a condition to proceed any farther at preſent.

Hitherto he had been able, in a good meaſure, to weather his difficulties, there being ſtill left ſome members in the Houſe of Commons who had a good regard for learning, among whom Selden made the greateſt figure. That gentleman was burgeſs for the univerſity of Oxford; and, being well known to our author before his travels, he dedicated his "Roman Foot" to him, under the character of his noble and learned friend: and his friendſhip was very ſerviceable to Greaves, in a proſecution in the parliament, in 1647, occaſioned by his executorſhip to Dr. Bainbridge. This truſt had involved him in law-ſuits ſo much as entirely to fruſtrate his deſign of going to Leyden to conſult ſome perſian MSS. neceſſary for publiſhing ſome treatiſes in that language. Upon the coming of the parliament's commiſſioners to Oxford, ſeveral complaints were made to them againſt him on the ſame account; which being ſent by them to the committee of the Houſe of Commons, our author, probably by the intereſt of Selden (who was a member of that committee), was there cleared. After which he applied to the court of aldermen and the committee of Camden-houſe for reſtitution. But though he evaded this farther difficulty, by the aſſiſtance of ſome powerful friends, yet this reſpite was but ſhort; however, he made uſe of that time in publiſhing a piece begun by Dr. Bainbridge, and completed by himſelf. This was printed at Oxford, in 1648, under the title of "Johannis Bainbriggii Canicularia, &c." He dedicated this piece to doctor (afterwards Sir George) Ent, with whom he had commenced an acquaintance at Padua, in Italy; and that gentleman gave many proofs of his ſincere friendſhip to our author, as well as to Dr. Pococke, in theſe times.

But the violence of the parliamentary viſitors was now grown above all reſtraint, and a freſh charge was drawn up againſt Greaves. Dr. Walter Pope informs us, that, conſidering the violence of the viſitors, Greaves ſaw it would be of no ſervice to him to make any defence; and, finding it impoſſible to keep his profeſſorſhip, he made it his buſineſs to procure an able and worthy perſon to ſucceed him. By the advice of Dr. Charles Scarborough, the phyſician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he ſoon met with there; and at the ſame time propoſed a method

[P] Theſe are the moſt generally-uſeful part of his works. The latter is ranked among the claſſics, and is nearly allied to the former; the exactneſs of which is put beyond all doubt in a piece of Sir Iſaac Newton, publiſhed along with the moſt correct editions of it in 1737, 8vo. Mr. Greaves took care to preſerve, to the lateſt times, the preſent ſtandard of the meaſures uſed in all nations, by taking the dimenſions of the inſide of the largeſt pyramid with the Engliſh foot.

of compaſſing it, by which Ward did not only obtain the place, but the full arrears of the ſtipend, amounting to 500l. due to Greaves, and deſigned him a conſiderable part of his ſalary. The king's death, which happened ſoon after, was a ſhock to Greaves, and lamented by him in the moſt mournful terms, in a letter to Dr. Pococke: "O my good friend," ſays he, "my good friend, never was ſorrow like our ſorrow; excuſe me now, if I am not able to write to you, and to anſwer your queſtions. O Lord God, avert this great ſin, and thy judgements from this nation." However, he bore up againſt his own injuries with admirable fortitude; and, fixing his reſidence in London, he married, and, living upon his patrimonial eſtate, went on as before, and produced ſome other curious arabic and perſic treatiſes, tranſlated by him with notes every year. Beſides which, he had prepared ſeveral others for the public view, and was meditating more when he was ſeized by a fatal diſorder, which put a period to his life, October 8, 1652, before he was full fifty years of age. He was interred in the church of St. Bennet Sherehog, in London. His loſs was much lamented by his friends, to whom he was particularly endeared, by joining the gentleman to the ſcholar. He had the happineſs to be endowed with great firmneſs of mind, zeal in the intereſt which he eſpouſed, and ſteadineſs in his friendſhip; though, as he declares himſelf, not at all inclined to contention. He was highly eſteemed by the learned in foreign parts, with many of whom he correſponded. Nor was he leſs valued at home by all who were judges of his great worth and abilities. He had no iſſue by his wife, to whom he bequeathed his eſtate for her life; and having left his cabinet of coins to his friend Sir John Marſham, author of the "Canon Chronicus," he appointed the eldeſt of his three younger brothers (Dr. Nicolas Greaves) his executor, who by will beſtowed our author's aſtronomical inſtruments to the Savilian library at Oxford, where they are repoſited, together with ſeveral of his papers; but a great many of theſe were ſold by his widow to a bookſeller, and loſt or diſperſed.

GREEN (Robert), an author in queen Elizabeth's reign, was firſt of St. John's college, Cambridge, where he took the degree of B. A. in 1578; afterwards removed to Clare-hall, and, in 1583, became M. A. It is ſaid, he was likewiſe incorporated at Oxford. He was a man of great wit and humour, but proſtituted his talents to the purpoſes of vice and obſcenity; and, upon the whole, both in theory and practice, ſeems to have been a moſt perfect libertine. Unable to ſupport his extravagances, he was forced to recur to his pen for maintenance; and is believed to be the firſt engliſh poet who wrote for bread. After a courſe of years, ſpent in diſ-

ſipation

ſipation, riot, and debauchery, we find him fallen into a ſtate of the moſt wretched penury, diſeaſe, and ſelf-condemnation; as appears from a letter written to a much-injured wife, and inſerted in Cibber's "Lives of the Poets." His letter, we hope, was truly penitential and ſincere; yet from the titles of ſome of his later works, ſuch as Green's "Never too Late," Green's "Farewell to Folly," Green's "Groatſworth of Wit," &c. it ſhould ſeem as if he was more ſolicitous about appearances than realities. Wood ſays, that he died in 1592 of a ſurfeit, gotten by eating too great a quantity of pickled-herrings, and drinking Rheniſh wine with them; ſo that he died as he lived, and was conſiſtent throughout. His works of different kinds are very numerous; but, as to his dramatic ones, there are many difficulties in coming, with any degree of certainty, at a knowledge of them. What are undoubtedly his, amounting to four or five pieces, may be ſeen in the "Biographia Dramatica."

GREEN (JOHN), born about 1706, at or near Hull in Yorkſhire, received the rudiments of his education at a private ſchool, and was ſent to St. John's college, Cambridge; after taking his degrees in arts, and being choſen fellow, he engaged himſelf as uſher to a ſchool at Lichfield, before Dr. Johnſon and Mr. Garrick had left that city to launch into the world, with both of whom he was of courſe acquainted. In 1744, Charles duke of Somerſet, chancellor of the univerſity, appointed Mr. Green (then B D.) his domeſtic chaplain. In January, 1747, Green was preſented by his noble patron to the rectory of Borough-green, near New-market, which he held with his fellowſhip. In December 1748, on the death of Dr. Whalley, he was elected regius profeſſor of divinity; and ſoon after was appointed one of his majeſty's chaplains. In June 1750, on the death of dean Caſtle, maſter of Corpus Chriſti or Benet-college, a majority of the fellows (after the headſhip had been declined by their preſident, Mr. Scottowe) agreed to apply to archbiſhop Herring for his recommendation; and his grace, at the particular requeſt of the duke of Newcaſtle, recommended profeſſor Green, who was immediately elected.

Among the writers on the ſubject of the new regulations propoſed by the chancellor, and eſtabliſhed by the ſenate, Dr. Green took an active but anonymous part, in a pamphlet publiſhed in the following winter, intituled, "The Academic, or a Diſputation on the State of the Univerſity of Cambridge." March 22, 1751, on the advancement of his friend Dr. Keene, maſter of St. Peter's college, to the biſhopric of Cheſter, Dr. Green preached the conſecration-ſermon in Ely-houſe-chapel, which, by order of the archbiſhop of York, was ſoon after publiſhed. In October 1756, on the death of Dr. George, he was preferred to the deanery of Lincoln, and reſigned his profeſſorſhip. Being then eligible to the office of vice-chan-

cellor, he was choſen in November following. In June, 1761, the dean moſt ably exerted his polemical talents in two letters (publiſhed without his name) "on the Principles and Practices of the Methodiſts," 1. addreſſed to Mr. Berridge, 2. to Mr. Whitfield. On the tranſlation of biſhop Thomas to the biſhopric of Saliſbury: Green was promoted to the ſee of Lincoln, the laſt mark of favour which the duke of Newcaſtle had it in his power to ſhew him. In 1762, archbiſhop Secker (who had always a juſt eſteem of his talents and abilities) being indiſpoſed, the biſhop of Lincoln viſited as his proxy the dioceſe of Canterbury. In 1763, he preached the 30th of January ſermon before the Houſe of Lords, which was printed.

The biſhop reſigned the maſterſhip of Benet-college, viz. in July 1764. After the death of lord Willoughby of Parham, in 1765, the literary *converſatione* of the Royal Society, &c. which uſed to be held weekly at his lordſhip's houſe, was transferred to the biſhop of Lincoln, in Scotland-yard, as one of their moſt accompliſhed members. In July 1771, on a repreſentation to his majeſty, that, with diſtinguiſhed learning and abilities, and a moſt entenſive dioceſe, biſhop Green (having no commendam) had a very inadequate income, he was preſented to the reſidentiaryſhip of St. Paul's, which biſhop Egerton vacated on his tranſlation to the ſee of Durham. He now removed to his reſidentiary-houſe in Amen-corner, and took a ſmall country-houſe at Tottenham. It ſhould ever be remembered, to our prelate's honour, that, in May 1772, when the Bill for relief of Proteſtant Diſſenters, &c. after having paſſed the Houſe of Commons, was rejected, on the ſecond reading, by the Houſe of Lords, (102 to 27,) he nobly diſſented from his brethren, and was the only biſhop who voted in its favour. Without any particular previous indiſpoſition, his lordſhip died ſuddenly in his chair at Bath, on Sunday, April 25, 1779.

GREEN (EDWARD BURNABY), was the author of various poetical works. He was educated at Benet college, Cambridge. He tranſlated Anacreon and Apollonius Rhodius. He publiſhed a paraphraſe of Perſius, and a tranſlation of parts of Pindar; but he had more taſte then animation, and more accuracy than harmony. His talents were of the reſpectable kind, indeed the moſt reſpectable; but he cannot be placed in the firſt rank of our authors.

GREEN (MATTHEW), a reſpectable poet, was born of a reputable family among the diſſenters. He was a man of great integrity of mind and ſweetneſs of manner. His converſation was full of wit, which nevertheleſs he ſo tempered as never to give offence. He had an appointment in the Cuſtom-houſe, the duty of which he diſcharged with great diligence and ability. He died at the age of forty-one. He wrote many elegant poems; but

but the one, which more particularly entitled him to a place among the Engliſh poets, is called the "Spleen," and which is full of witty and original thoughts. Mr. Green's fame has received much honour from a publication of his more diſtinguiſhed pieces by Dr. Aikin, with critical and explanatory notes.

GREENE (Dr. MAURICE), an eminent muſician, was the ſon of a London clergyman, and nephew of John Greene, ſerjeant at law. He was brought up in St Paul's choir, and apprenticed to the organiſt of that cathedral. He ſoon diſtinguiſhed himſelf in his profeſſion; and, about 1716, when he was not yet twenty, was choſen organiſt of St. Dunſtan in the Weſt. In 1717, he became organiſt of St. Andrew's, Holborn, and the year after of St. Paul's; upon which laſt preferment he quitted the two former. In 1727, upon the deceaſe of Croft, he was appointed organiſt and compoſer to the Royal Chapel, and thus placed at the head of his profeſſion in England. In 1730, he took the degree of doctor in muſic at Cambridge: his exerciſe for it was Pope's "Ode for St Cecilia's Day," which he ſet very finely to muſic. It was performed with great applauſe; and he was honoured with the title of profeſſor of muſic in that univerſity. Greene was a man of underſtanding, was patronized by many great perſonages, and, about 1735, appointed maſter of the royal band. About 1750, he had a conſiderable eſtate left to him by a natural ſon of his uncle, the ſerjeant; and this ſtate of affluence inſpired him with a project of reforming our church-muſic, which was greatly corrupted by a multiplication of copies, and the ignorance and careleſſneſs of tranſcribers. To correct, and alſo ſecure it againſt ſuch injuries for the future, he began with collating a great number of copies of ſervices and anthems, and reducing them into ſcore. He had made a conſiderable progreſs in the work; but, his health failing him, he made his will, and tranſmitted the farther proſecution of it to his friend Dr. William Boyce, who completed and publiſhed it. Dr. Greene died Sept. 1, 1755. An account of his performances may be ſeen in Sir John Hawkins.

GREENHILL (JOHN), a very ingenious engliſh painter, was deſcended from a good family in Saliſbury, where he was born. He was the moſt excellent of all the diſciples of Sir Peter Lely, who is ſaid to have conſidered him ſo much as a rival, that he never ſuffered him to ſee him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of obſerving how he managed his pencil; which was the great point aimed at. This gentleman was finely qualified by nature for both the ſiſter-arts of painting and poetry; but his looſe and unguarded manner of living was probably the occaſion of his early death; and only ſuffered him juſt to leave enough of his hand, to

make us wiſh he had been more careful of a life ſo likely to do honour to his country. This painter won ſo much on the celebrated Mrs. Behn, that ſhe endeavoured to perpetuate his memory by an elegy, to be found among her works. He painted a portrait of biſhop Ward, which is now in the town-hall of Saliſbury. He died May 19, 1676.

GREENVILE (Sir Richard), grandfather to the famous Sir Bevil Greenvile, was vice-admiral under lord Thomas Howard, ſon to the duke of Norfolk, who was ſent with a ſquadron of ſeven ſail to America, to intercept the ſpaniſh galeons; but, Sir Richard happening to be ſeparated from the reſt of the ſquadron, unfortunately fell in with the enemy, whoſe fleet conſiſted of fifty-two ſail, which he engaged and continued fighting till he was covered with blood and wounds, and nothing remained of his ſhip but a battered hulk. He died on-board the ſpaniſh fleet three days after, expreſſing the higheſt courage in the article of death, and his having acted an engliſh part, 1591.

GREGORY, ſurnamed the Great, was born of a patrician family, equally conſpicuous for its virtue and nobility at Rome, where his father Gordian was a ſenator, and extremely rich; and, marrying a lady of diſtinction, called Sylvia, had by her this ſon, about 544. From his earlieſt years he diſcovered genius and judgement; and, applying himſelf particularly to the apophthegms of the ancients, he fixed every thing worth notice in his memory, where it was faithfully preſerved as in a ſtore-houſe; he alſo improved himſelf by the converſation of old men, in which he took great delight. By theſe methods he made a great progreſs in the ſciences, and there was not a man in Rome, who ſurpaſſed him in grammar, logic, and rhetoric; nor can it be doubted but he had early inſtructions in the civil law, in which his letters prove him to have been well verſed: he was nevertheleſs entirely ignorant of the greek language. Theſe accompliſhments in a young nobleman procured him ſenatorial dignities, which he filled with great reputation; and he was afterwards appointed præfect of the city by the emperor Juſtin the Younger; but, being much inclined to a monaſtic life, he quitted that poſt, and retired to the monaſtery of St. Andrew, which he himſelf had founded at Rome in his father's houſe, and put it under the government of an abbot, called Valentius. Beſides this, he founded ſix other convents in Sicily; and, ſelling all the reſt of his poſſeſſions, he gave the purchaſe-money to the poor.

However, he had not enjoyed his ſolitude in St. Andrew's long, when he was removed from it by pope Pelagius II. who made him his ſeventh deacon, and ſent him as his nuncio to

the emperor Tiberius at Conſtantinople, to demand ſuccours againſt the Lombards. The Pope could not have choſen a man better qualified than Gregory for ſo delicate a negociation; of which, however, the particulars are unknown. Meanwhile, he was not wanting in exerting his zeal for religion. While he was in this metropolis, he oppoſed Eutychius the patriarch, who had advanced an opinion bordering on Origeniſm, and maintained, that after the reſurrection the body is not palpable, but more ſubtile than air. In executing the buſineſs of his embaſſy, he contracted a friendſhip with ſome great men, and gained the eſteem of the whole court, by the ſweetneſs of his behaviour; inſomuch, that the emperor Maurice choſe him for a godfather to one of his ſons, born in 583. Soon after this he was recalled to Rome, and made ſecretary to the Pope; but, after ſome time, obtained leave to retire again into his monaſtery, of which he had been choſen abbot.

Here he had indulged himſelf with the hopes of gratifying his wiſh, in the enjoyment of a ſolitary and unruffled life, when Pelagius II. dying Feb. 8, 590, he was elected Pope by the clergy, the ſenate, and the people of Rome; to whom he had become dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left periſhing with hunger. This promotion was ſo diſagreeable to him, that he employed all poſſible methods to avoid it; he wrote a preſſing letter to the emperor, conjuring him not to confirm his election, and to give orders for the choice of a perſon who had greater capacity, more vigour, and better health than he could boaſt; and hearing his letter was intercepted by the governor of Rome, and that his election would be confirmed by the imperial court, he fled, and hid himſelf in the moſt ſolitary part of a foreſt, in a cave; firmly reſolved to ſpend his days there, till another Pope ſhould be elected: and, the people deſpairing to find him, a new election enſued. In ſuch caſes, the eccleſiaſtics of that church never ſlip the opportunity of introducing miracles; accordingly, we are told, that Gregory would never accept the papal chair, till he had manifeſtly found, by ſome celeſtial ſigns, that God called him to it. It is pretended, that a dove flying before thoſe who ſought for him, ſhewed them the way they were to go; or that a miraculous light, appearing on a pillar of fire over his cavern, pointed out to them the place of his retreat [Q].

However that be, it is almoſt as certain that his reluctance was ſincere [R] as it is that he at length accepted the dignity, and

[Q] St. Gregory, ond and credulous as he was of miracles, ſays nothing of theſe.

[R] His famous paſtoral is alleged on the ſide of his ſincerity. Gregory wrote it in anſwer to John, biſhop of Ravenna,

and was enthroned Pope, Sept. 3, 590. And it appeared by his conduct, that they could not have elected a perſon more worthy of this exalted ſtation; for, beſides his great learning, the pains he took to inſtruct the church, both by preaching and writing, he had a very happy talent to win over princes, in favour of the temporal as well as ſpiritual intereſts of religion. It would be tedious to run over all the particulars of his conduct on theſe occaſions; and his converting the Engliſh to Chriſtianity, a remarkable fact in our hiſtory is on that account vulgarly known [s]; but there is one circumſtance in it worth noting. It is obſervable, that Gregory owed his ſucceſs to the aſſiſtance of a woman. The queen [Ethelburga] had a great ſhare in theſe converſions, ſince ſhe not only prompted the king [Ethelbert] her conſort, to treat the Pope's miſſionaries kindly, but alſo to become himſelf a convert.

The new Pope, according to cuſtom, held a ſynod at Rome the ſame year, 591; whence he ſent letters to the four patriarchs of the Eaſt, with a confeſſion of his faith, declaring his reverence to the four general councils, and the fifth too, as well as the four goſpels. In this modeſty he was not followed by his ſucceſſors; and he even exceeded ſome of his predeceſſors in that and other virtues, which for many ages paſt have not approached the pretended chair of St. Peter. As he had governed his monaſtery with a ſeverity unparalleled in thoſe times; ſo now he was particularly careful to regulate his houſe and perſon according to St. Paul's directions to Timothy, 1 Ep. iii. 5. Even in performing divine worſhip, he uſed ornaments of but a moderate price, and his common garments were ſtill more ſimple. Nothing was more decent than the furniture of his houſe, and he retained none but clerks and religious in his ſervice. By this means his palace became a kind of monaſtery, in which there were no uſeleſs people; every thing in his houſe had the appearance of an angelic life, and his charity ſurpaſſed all deſcription. He employed the revenues of the church entirely for the relief

Ravenna, who had given him a friendly reproof for hiding himſelf, in order to avoid the pontificate. This conduct is aſcribed, and not undeſervedly, to his humility; and, after his promotion, he gave another evidence of his ſincerity, in conſtantly declaring his diſlike of the appellation, "Your Beatitude, &c." which had been given to his predeceſſors. Bayle, in viewing his ſubſequent conduct in this poſt, obſerves, that thoſe who forced him into the papal chair knew him better than he knew himſelf; that they ſaw in him a fund of all the cunning and ſuppleneſs that is requiſite to acquire great protectors, and bring upon the church the bleſſings of the earth. Dict. under this Pope's art.

[S] He firſt ſet out on his miſſion himſelf, while he was a monk only, and was advanced three days journey, when Pelagius, then Pope, recalled him to Rome at the inſtigation of the people, who even clamorouſly preſſed him to it.

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of the poor; he was a conſtant and indefatigable preacher, and devoted all his talents for the inſtruction of his flock.

In the mean time, he extended his care to the other churches under his pontifical juriſdiction, and eſpecially thoſe of Sicily, for whom he had a particular reſpect; he put an end to the ſchiſm in the church of Iberia the ſame year; this was effected by the gentle methods of perſuaſion, to which, however, he had not recourſe till after he had been hindered from uſing violence. Upon this account he is cenſured as an intolerant; and it is certain his maxims on that head were a little inconſiſtent. He did not, for inſtance, approve of forcing the Jews to receive baptiſm, and yet he approved of compelling heretics to return to the church. In ſome of his letters too he exclaims againſt violence in the method of making converts, yet at the ſame time was for laying heavier taxes on ſuch as would not be converted by perſuaſive means; and, 593, he ſent a nuncio to Conſtantinople, and wrote a letter the ſame year to the emperor Maurice, declaring his humility and ſubmiſſion to that ſovereign; he alſo ſhewed the ſame reſpect to the kings of Italy, even though they were heretics.

The ſame year he compoſed his "Dialogues," a work filled with falſe miracles and incredible ſtories; the ſtyle is alſo low, and the narration coarſe; however, they were received with aſtoniſhing applauſe; and Theodilinda, queen of the Lombards, having converted her ſpouſe to the catholic faith, the Pope was exceedingly rejoiced at it, and ſent his "Dialogues," compoſed the following year, to that princeſs. She is thought to have made uſe of his book at this time for the converſion of that people, who were the fitteſt in the world to be wrought upon by ſuch pious fooleries. For, the ſame Pope Zachary, about 150 years after, tranſlated it into greek for the uſe of thoſe people, who were ſo delighted with it, that they gave St. Gregory the ſurname of Dialogiſt. In 594, he excommunicated and ſuſpended the biſhop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exerciſe of his power in theſe cenſures. The ſame year he laboured to convert the infidels in Sardinia by gentle methods, according to his ſyſtem: which was, to puniſh heretics, eſpecially at their firſt riſe, as rebels and traitors, but to compel infidels only indirectly; that is, treating the obſtinate with ſome rigour, and perſuading them as much by promiſes, threats, and gentle ſeverities, as by argument and reaſon. This was the diſtinction he made in treating with the Manichees and Pagans.

In 595, he refuſed to ſend the empreſs Conſtantia any relics of St. Paul, which ſhe had requeſted, deſiring to look at the body of that apoſtle; he thereupon relates ſeveral miraculous

culous puniſhments for ſuch a raſh attempt, all as ſimply deviſed as thoſe in his "Dialogues." The ſame year he warmly oppoſed John patriarch of Conſtantinople, for aſſuming the title œcumenical or univerſal, which he himſelf diſclaimed, as having no right to reduce the other biſhops to be his ſubſtitutes; and afterwards forbad his nuncio there to communicate with that patriarch, till he ſhould renounce the title. His humility, however, did not keep him from reſenting an affront put upon his underſtanding, as he thought, by the emperor, for propoſing terms of peace to the Lombards, who beſieged Rome this year: the ſame year he executed the famous miſſion into England; and as Brunehaut, queen of France, had been very ſerviceable therein, he wrote a letter of thanks to her on the occaſion. The princeſs is repreſented as a profligate woman, but very liberal to the eccleſiaſtics; founding churches and convents, and even ſueing to the Pope for relics. This was a kind of piety which particularly pleaſed Gregory; and accordingly, he wrote to the queen ſeveral letters, highly commending her conduct in that reſpect, and carried his complaiſance ſo far as to declare the French happy above all other nations in having ſuch a ſovereign. In 598, at the requeſt of the chriſtian people at Caprita, a ſmall iſland at the bottom of the gulph of Venice, he ordered another biſhop to be ordained for that place, in the room of the preſent prelate, who adhered to the Iſtrian ſchiſm. This was done contrary to the orders of the emperor Maurice againſt taking any violent meaſures with ſchiſmatics.

In 599, he wrote a letter to Serenus biſhop of Marſeilles, commending his zeal in breaking ſome images which the people had been obſerved to worſhip, and throwing them out of the church; and the ſame year a circular letter to the principal biſhops of Gaul, condemning ſimoniacal ordinations, and the promotions of laymen to biſhoprics: he likewiſe forbad clerks in holy orders to live with women, except ſuch as are allowed by the canons; and recommended the frequent holding aſſemblies to regulate the affairs of the church. The ſame year he refuſed, on account of ſome foreſeen oppoſition, to take cognizance of a crime alleged againſt the primate of Byzacena, a province in Africa. About the ſame time he wrote an important letter to the biſhop of Syracuſe, concerning ceremonies, in which he ſays, "That the church of Rome followed that of Conſtantinople, in the uſe of ceremonies; and declares that ſee to be undoubtedly ſubject to Rome, as was conſtantly teſtified by the emperor and the biſhop of that city." He had already this year reformed the office of the church, which is one of the moſt remarkable actions of his pontificate. In this reform, as it is called, he

he introduced ſeveral new cuſtoms and ſuperſtitions; amongſt the reſt, Purgatory. He ordered pagan temples to be conſecrated by ſprinkling holy water, and an annual feaſt to be kept, ſince called wakes in England, on that day; with the view of gaining the pagans in England to the church-ſervice. Beſides other leſs important ceremonies, added to the public forms of prayer, he made it his chief care to reform the pſalmody, of which he was exceſſively fond. Of this kind he compoſed the "Antiphone [T]," and ſuch tunes as beſt ſuited the pſalms, the hymns, the prayers, the verſes, the canticles, the leſſons, the epiſtles, and goſpels, the prefaces, and the Lord's prayer. He likewiſe inſtituted an academy of chanters for all the clerks, as far as the deacons excluſively: he gave them leſſons himſelf, and the bed, in which he continued to chant amidſt his laſt illneſs, was preſerved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he uſed to threaten the young clerks and ſinging boys, when they ſang out of tune. He was ſo rigid in regard to the chaſtity of eccleſiaſtic, that he was unwilling to admit a man into the prieſthood who was not ſtrictly free from defilement by any commerce with women. The candidates for orders were according to his commands queſtioned particularly on that ſubject. Widowers were excepted, if they had obſerved a ſtate of continency for ſome conſiderable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which laſted for three years; yet he celebrated maſs on holidays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 161. His behaviour in this ſickneſs was very exemplary. It made him feel for others,

[T] It is to this Pope that we owe the invention, uſed to this day, of expreſſing muſical ſounds by the ſeven firſt letters of the alphabet. Indeed the Greeks made uſe of the letters of their alphabet to the like purpoſe: but in their ſcale they wanted more ſigns, or marks, than there were letters, which were ſupplied out of the ſame alphabet, by making the ſame letter expreſs different notes, as it was placed upright, or reverſed, or otherwiſe put out of the common poſition; alſo making them imperfect by cutting of ſomething, or by doubling ſome ſtrokes. For example, the letter Pi expreſſes different notes in all theſe poſitions and forms, Π Π ⊏ ⊐ Π Π &c. They who are ſkilled in muſic, need not be told what a taſk the ſcholar had in this method to learn. In Boethius's time the Romans eaſed themſelves of this difficulty as unneceſſary, by making uſe only of the firſt 15 letters of their alphabet. But afterwards, this Pope, conſidering that the octave was the ſame in effect with the firſt note, and that the order of degrees was the ſame in the upper and lower octave of the diagram, introduced the uſe of ſeven letters, which were repeated in a different character. Malcolm on Muſic, chap. xiv. § 4.—N. B. Platina ſays, that Gregory was the inventor of the whole church-office; and it is certain he introduced many new ceremonies, calculated to ſtrike the beholders with their pomp and magnificence, and thereby make them converts.

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whom he compaſſionated, exhorting them to make the right uſe of their infirmities, both by advancing in virtue and forſaking vice. He was always extremely watchful over his flock, and careful to preſerve diſcipline; and while he allowed that the misfortunes of the times obliged the biſhops to interfere in worldly matters, as he himſelf did, he conſtantly exhorted them not to be too intent on them. This year he held a council at Rome, which made the monks quite independent by the dangerous privileges which he granted them. Gregory forbad the biſhops to diminiſh in any ſhape the goods, lands, and revenues, or titles of monaſteries, and took from them the juriſdiction they ought naturally to have over the converts in their dioceſes. But many of his letters ſhew, that though he favoured the monks in ſome reſpects, he nevertheleſs knew how to ſubject them to all the ſeverity of their rules. The ſame year he executed a ſecond miſſion into England, and, in anſwer to the biſhop of Iberia, declared the validity of baptiſm by the Neſtorians, as being performed in the name of the trinity.

The diſpute about the title of Univerſal Biſhop and the equality of the two ſons of Rome and Conſtantinople ſtill ſubſiſting, and the emperor Maurice having declared for the latter, our Pope ſaw the murder of him and his family without any concern by Phocas. This uſurper having ſent his picture to Rome in 603, Gregory received it with great reſpect, and placed it with that of the empreſs his conſort [Leontia] in the oratory of St. Cæſarius in the palace; and ſoon after congratulated Phocas's acceſſion to the throne. There are ſtill extant, written upon this occaſion, by the holy pontiff, three letters, wherein he expreſſes his joy, and returns thanks to God, for that execrable parricide's acceſſion to the crown, as the greateſt bleſſing that could befal the empire; and he praiſes God, that, after ſuffering under a heavy galling yoke, his ſubjects begin once more to enjoy the ſweets of liberty under his empire: flatteries unworthy a man of honour, and eſpecially a pope [u]; but Gregory thought himſelf in conſcience obliged to aſſert the ſuperiority of his ſee above that of Conſtantinople, and he exerted himſelf much to ſecure it. In general he had the pre-eminence of the holy ſee much at heart; accordingly this ſame year, one Stephen, a Spaniſh biſhop, having complained to him of an unjuſt deprivation from his biſhopric, the pope ſent a delegate to judge the matter upon the ſpot, giving him a memorial of his inſtructions, wherein among other particulars he orders thus: "If it be ſaid, that biſhop Stephen had neither metropolitan nor patriarch, you muſt anſwer, that he ought to

[u] His hiſtorian Maimbourg, though a jeſuit, condemns him on this occaſion.

be tried, as he requeſted, by the holy ſee, which is the chief of all churches. It was in the ſame ſpirit of preſerving the dignity of his pontificate, that he reſolved to repair the celebrated churches of St. Peter and St. Paul; in which view, he gave orders this year to the ſubdeacon Sabinian (afterwards his ſucceſſor in the popedom), to have felled all the timber neceſſary for that purpoſe in the country of the Brutii, and ſhipt for Rome: he wrote ſeveral other letters on this occaſion, which are ſo many proofs of his zeal for carrying on the work [w].

But while he was thus intent in repairing the miſchiefs of the late war, he ſaw it break out again in Italy, and ſtill to the diſadvantage of the empire, the affairs of which were in a very bad ſituation, not only in the provinces of the Weſt, but every where elſe. Gregory was much afflicted with the calamities of this laſt war, and at the ſame time his illneſs intolerable. The Lombards made a truce in November 603, which was to continue in force till April 605. Some time after, the pope received letters from queen Theodilinda, with the news of the birth and baptiſm of her ſon Adoaldus. She ſent him alſo ſome writings of the abbot Secundinus upon the fifth council, and deſired him to anſwer them. Gregory "congratulates her on having cauſed the young prince, deſtined to reign over the Lombards, to be baptiſed in the catholic church." And as to Secundinus, he excuſes himſelf on account of his illneſs: "I am afflicted with the gout," ſays he, "to ſuch a degree, that I am not able even to ſpeak, as your envoys know; they found me ill when they arrived here, and left me in great danger when they departed. If God reſtores my health, I will return an exact anſwer to all that the abbot Secundinus has written to me. In the mean time, I ſend you the council held under the emperor Juſtinian, that by reading it he may ſee the falſity of all that he has heard againſt the holy ſee and the catholic church. God forbid that we ſhould receive the opinions of any heretic, or depart in any reſpect from the letter of St. Leo, and the four councils:" he adds, "I ſend to the prince Adoaldus, your ſon, a croſs, and a book of the goſpel in a perſian box; and to your daughter three rings, deſiring you to give them theſe things with your own hand, to enhance the value of the preſent. I likewiſe beg of you, to return my thanks to the king, your conſort, for the peace he

[w] Lib. x. epiſt. 24, 25, 26, 27. It is obſervable, that this pope built no new churches, but took care of the old ones. For inſtance, he made a ſilver ciborium in the church of St. Peter, that is, a canopy to hang over the altar, and another in the church of St. Paul. He alſo appropriated ſeveral adjacent lands to ſupply this church with lights. Greg. Epiſt. book xii. epiſt. 9.

made

made for us, and engage him to maintain it, as you have already done."

This letter, written in January 604, is the laſt of Gregory's that has any date to it; he died the 12th of March following, worn out with violent and almoſt inceſſant illneſs. His remains were interred in a private manner, near the old ſacriſty of St. Peter's church, at the end of the great portico, in the ſame place with thoſe of ſome preceding popes. It is thought he was not above ſixty years of age. We ſhall only add one particular relating to our own country. Auguſtin the miſſionary having followed the rule approved by former popes of dividing the revenues of all the Engliſh churches into four parts, the firſt for the biſhop, the ſecond for the clergy, the third for the poor, and the fourth for repairing the church; this diviſion was confirmed by Gregory, who directed farther, that the biſhop's ſhare ſhould be not only for himſelf, but likewiſe for all his neceſſary attendants, and to keep up hoſpitality.

We muſt not conclude without obſerving, in juſtice to this pope, that the charge of his cauſing the noble monuments of the ancient ſplendor of the Romans to be deſtroyed, in order to prevent thoſe who went to Rome from paying more attention to the triumphal arches, &c. than to things ſacred, is rejected by Platina as a calumny. Nor is the ſtory, though credited by ſeveral learned authors, of his reducing to aſhes the Palatine library founded by Auguſtus, and the burning an infinite number of pagan books, particularly Livy, abſolutely certain. However, it is undeniable, he had a prodigious averſion to all ſuch books, which he carried to that exceſs, that he flew in a violent paſſion with Didier, archbiſhop of Venice, for no other reaſon than becauſe he ſuffered grammar to be taught in his dioceſe. In this he followed the apoſtolical conſtitutions: the compiler whereof ſeems alſo to have copied from Gregory Nazianzen, who thought reading pagan books would turn the minds of youth in favour of their idolatry; and we have ſeen in our days the ſame practice zealouſly defended, and upon the ſame principle too, by Mr. Tillemont. Notwithſtanding, Julian the apoſtate is charged with uſing the ſame prohibition, as a good device to effect the ruin of chriſtianity, by rendering the profeſſors contemptible on account of their ignorance. Upon the whole, Bayle ſcruples not, all things conſidered, to pronounce this pope to have juſtly merited the title of Great.

We have more of his writings left than of any other pope; and they were held in ſuch eſteem in his life-time, as occaſioned ſome miſapplication of them, that troubled him: they have gone through no leſs than ſeventeen editions, the laſt of which was printed at Paris in 1675. Du Pin ſays, that his genius was well ſuited to morality, and he had acquired an inexhauſti-

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ble fund of ſpiritual ideas, which he expreſſed nobly enough generally in periods, rather than ſentences: his compoſition was laboured, and his language inaccurate, but eaſy, well connected, and always equally ſupported.

GREGORY (JAMES), an eminent mathematician in Scotland, was born in 1639, at Aberdeen; and, being educated at that univerſity, made a good progreſs in claſſical learning, but was more delighted with philoſophical reſearches, into which a new door had been lately opened by the key of the mathematics. Kepler and Des Cartes were the great maſters of this new method: their works, therefore, Gregory made his principal ſtudy, and began early to make improvements upon their diſcoveries in optics. The firſt of theſe improvements was the invention of the reflecting teleſcope, which ſtill bears his name; and which was ſo happy a thought, that it has given occaſion to the moſt conſiderable improvements made in optics, ſince the invention of the teleſcope. He publiſhed the conſtruction of this inſtrument in 1663, at the age of twenty-four; and coming next year, or the year after that, to London, he became acquainted with Mr. John Collins, who recommended him to the beſt optic glaſs-grinders there, in order to have it executed. But as this could not be done, for want of ſkill in the artiſts to grind a plate of metal for the object ſpeculum into a true parabolic concave, which the deſign required, he was much diſcouraged; and after a few imperfect trials made with an ill-poliſhed ſpherical one, which did not ſucceed to his wiſh, he dropt the purſuit, and reſolved to make the tour of Italy, then the mart of mathematical learning, in the view of proſecuting his favourite ſtudy with greater advantage.

He had not been long abroad, when the ſame inventive genius, which had before ſhewn itſelf in practical mathematics, carried him to ſome new improvements in the ſpeculative part. The ſublime geometry on the doctrine of curves was then hardly paſſed its infant ſtate, and the famed problem of ſquaring the circle ſtill continued a reproach to it; when our author diſcovered a new analytical method of ſumming up an infinite converging ſeries, by which the area of the hyperbola, as well as the circle, may be computed to any degree of exactneſs. He was then at Padua; and getting a few copies of his invention printed there in 1667, he ſent one to his friend Mr. Collins, who communicated it to the Royal Society, where it met with the commendation of lord Brounker and Dr. Wallis. He reprinted it at Venice, and publiſhed it the following year 1668, together with another piece, wherein he firſt of any one entertained the public with a method for the transformation of curves. An account of this piece was alſo read by Mr. Col-

lins before the Royal Society, of which Gregory, being returned from his travels, was chosen a member, admitted the 14th of January this year, and communicated to them an account of the controversy in Italy about the motion of the earth, which was denied by Riccioli and his followers..

The same year, his quadrature of the circle being attacked by Mr. Huygens, a controversy arose between those two eminent mathematicians, in which our author produced some improvements of his series. But in this dispute it happened, as it generally does in most others, that the antagonists, though setting out with temper enough, yet grow too much heated in the combat. This was the case here, especially on the side of Gregory, whose defence was, at his own request, inserted in the "Philosophical Transactions." He received from Mr. Collins, about this time, an account of the series invented by Sir Isaac Newton; who therein had actually effected what our author was stiffly contending against Huygens to be utterly impossible: that is, the ratio of the diameter of a circumference, expressed in a series of simple terms, independent of each other, and entirely freed from the magic vinculum of surds, in which they had till then been indissolubly held. It must be confessed, that our author had not the better in this dispute.

However, he was in so great esteem with the Royal Academy at Paris, that, in the beginning of 1671, it was resolved by that academy to recommend him to their grand monarch for a pension; and the design was approved even by Mr. Huygens, though he said, he had reason to think himself disobliged by Mr. Gregory, on account of the controversy between them. Accordingly, several members of that academy wrote to Mr. Oldenburg, desiring him to acquaint the council of the Royal Society with their proposal; informing him likewise, that the king of France was willing to allow pensions to one or two learned Englishmen, whom they should recommend. But no answer was ever made to that proposal; and our author, with respect to this particular, looked upon it as nothing more than a compliment.

In 1672, Sir Isaac Newton, on his wonderful discoveries in the nature of light, having contrived a new reflecting telescope, and made several objections to Mr. Gregory's, this gave birth to a dispute between those two philosophers, which was continued during that and the following year, in the most amicable manner on each side; Mr. Gregory defending his own construction, so far as to give his antagonist the whole honour of having made the catoptric telescopes preferable to the dioptric; and shewing, that the imperfections in these instruments were not so much owing to a defect in the object-

speculum

ſpeculum as to the different refrangibility of the rays of light. In the courſe of this diſpute, our author deſcribed a burning concave mirrour, which was approved by Sir Iſaac, and is ſtill in good eſteem. All this while he attended the proper buſineſs of his profeſſorſhip with great diligence, which taking up the greateſt part of his time, eſpecially in the winter ſeaſon, interrupted him in the purſuit of his proper ſtudies. Theſe, however, led him to farther improvements in the invention of infinite ſeries, which he occaſionally communicated to his intimate friend and correſpondent Mr. Collins, who might have had the pleaſure of receiving many more, had not our profeſſor's life been cut ſhort by a fever, December 1675, at the age of thirty-ſix years.

The moſt ſhining part of Gregory's character is that of his mathematical genius as an inventor. In this view, particularly, he merits a place in theſe memoirs; and therefore we ſhall conclude this article with a liſt of the moſt remarkable of his inventions. His reflecting teleſcope; burning concave mirrour; his quadrature of the circle, by an infinite converging ſeries; and his method for transformation of curves have been already mentioned. Beſides theſe, he firſt of any one gave a geometrical demonſtration of lord Brounker's ſeries for ſquaring the hyperbola, as it had been explained by Mercator, in his "Logarithmotechnia." He was likewiſe the firſt who demonſtrated the Meridian Line to be analogous to a ſcale of Logarithmic Tangents, of the half compliment of latitude[x]. He alſo invented and demonſtrated geometrically, by the help of the hyperbola, a very ſwift converging ſeries for making the logarithms, and therefore recommended by Dr. Halley as very proper for practice. He alſo ſent to Mr. Collins the ſolution of the famous Keplerian problem by an infinite ſeries. He found out a method of drawing tangents to curves geometrically, without any previous calculations. He gave a rule for the direct and inverſe method of tangents, which ſtands upon the ſame principal [of exhauſtions] with that of fluxions, and differs not much from it in the manner of applications. He likewiſe gave a ſeries for the length of the arc of a circle from the tangent, and *vice verſa*; as alſo for the ſecant and logarithmic tangent and ſecant, and *vice*

[x] This invention is of great uſe in navigation; and his juſt merit as the inventor of the demonſtration of it was afterwards aſſerted by Dr. Halley, who, however, at the ſame time obſerves, that it was performed, not without a long train of conſequences, and complications of proportions, whereby the evidence of the demonſtration was in a great meaſure loſt, and the reader wearied before he attains it. Miſcel. Curioſ. Vol. II. 1727. The truth is, complication, tedioufneſs, and intricacy, were faults complained of in all his ſeries, before he had learned to improve them by a ſight of thoſe of Sir Iſaac Newton. Commerc. Epiſtol. No. 53.

verſa. Theſe, with others, for certifying, or meaſuring the length of the elliptic and hyperbolic curves, were ſent to Mr. Collins, in return for ſome received from him of Sir Iſaac Newton's; and their elegance being admirable, and above whatever he had produced before, and after the manner of Sir Iſaac, gave room to think he had improved himſelf greatly by that maſter, whoſe example he followed, in delivering his ſeries in ſimple terms, independent on each other [Y].

We are aſſured, that at his death he was in purſuit of a general method of quadrature, by infinite ſeries, like that of Sir Iſaac. This appeared by his papers, which came into the hands of his nephew, Dr. David Gregory, who publiſhed ſeveral of them; and he himſelf aſſured Mr. Collins, he had found out the method of making Sir Iſaac's ſeries; who thereupon concluded he muſt have written a treatiſe upon it. This encouraged Mr. Stewart, profeſſor of mathematics in Aberdeen, to take the trouble of examining his papers, then in the hands of Dr. David Gregory, the late dean of Chriſt-church, Oxford; but no ſuch treatiſe could be found, nor any traces of it, and the ſame had been declared before by Dr. David Gregory; whence it happens, that it is ſtill unknown what his method was of making thoſe ſerieſes. However, Mr. Stewart affirms, that, in turning over his papers, he ſaw ſeveral curious ones upon particular ſubjects, not yet printed. On the contrary, ſome letters which he ſaw confirmed Dr. David Gregory's remark, and made it evident, that our author had never compiled any treatiſe, containing the foundations of this general method, a very ſhort time before his death; ſo that all that can be known about his method can only be collected from his letters, publiſhed in the ſhort hiſtory of his "Mathematical Diſcoveries," compiled by Mr. Collins, and his letters to that gentleman in the "Commercium Epiſtolicum." From theſe it appears, that, in the beginning of 1670, when Mr Collins ſent him Sir Iſaac Newton's ſeries for ſquaring the circular zone, it was then ſo much above every thing he comprehended in this way, that after having endeavoured in vain, by comparing it with ſeveral of his own, and combining them together, to diſcover the

[Y] We ſhall here give a liſt of his works, which contain theſe ſeveral inventions. 1. "Optica Promota, &c. 1663," 4to, contains the conſtruction of his teleſcope. 2. Vera Circuli & Hyperbolæ Quadratura, Padua, 1667." It was firſt publiſhed in ſuch haſte, that he found it neceſſary for his reputation, to quicken as much as poſſible the publication, with a preface, of his third piece, "Geometriæ pars Univerſalis, &c. 1667," 4to, containing his method of transforming curves. The reſt of his inventions make the ſubject of ſeveral letters and papers, printed either in the Philoſ. Tranſ. the Commerc. Epiſtol. Joh. Collins, & alior. 1715, 8vo, and in the Appendix to the engliſh edition of Dr. David Gregory's "Elements of Optics, 1735," 8vo, by Dr. Deſaguliers.

method of it, he concluded it to be no legitimate ſeries; till, being aſſured of his miſtake by his friend, he went again to work, and after almoſt a whole year's indefatigable pains, as he acknowledges, ſpent therein, he diſcovered, at laſt, that it might be deduced from one of his own, upon the ſubject of the logarithms, wherein he had given a method for finding the power to any given logarithm, or of turning the root of any pure power into an infinite ſeries; and in the ſame manner, viz by comparing and combining his own ſeries together, or elſe by deduction therefrom, he fell upon ſeveral more of Sir Iſaac's, as well as others like them, in which he muſt needs become daily more ready by continual practice; and this ſeems to have been the utmoſt he ever actually attained to, in the progreſs towards the diſcovering any univerſal method for thoſe ſeries. For, to ſpeak ingenuouſly, he was not of a temper to conceal thoſe diſcoveries: as is evident from the hurry he was in to print his treatiſe, "De vera Circuli & Hyperbolæ Quadratura," even before he had well reviſed it.

GREGORY (DAVID), nephew of the preceding, was born June 24, 1661, at the ſame place, Aberdeen; where he alſo received the firſt grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of M. A. in that univerſity. The great advantage of his uncle's papers induced his friends to recommend the mathematics to him; and he had a natural ſubtilty of genius particularly fitted for that ſtudy, to which he applied with indefatigable induſtry, and ſucceeded ſo well that he was advanced to the mathematical chair, at Edinburgh, at the age of twenty-three The ſame year he publiſhed a treatiſe, intituled, "Exercitatio Geometrica de dimenſione figurarum, Edinb. 1684." 4to. wherein, aſſuming the doctrine of indiviſibility, and the arithmetic of infinites, as already known, he explained a method which not only ſuited his uncle's examples, left by him without any way of finding them, but diſcovered others, whereby an infinite number of curve-lines, and the areas contained between them and right lines (ſuch as no other method then known extended to) might be meaſured. He had already ſeen ſome hints in his uncle's paper's concerning Sir Iſaac Newton's method, of which he made the beſt uſe he could [z];

[z] In his latin "Treatiſe of Practical Geometry," there is a ſeries of his uncle's, which he recommends for ſquaring the circle, though it converges ſo ſlow, as to be utterly of no uſe in practice, without ſome farther artifice. This is obſerved by Mr. Maclaurin, who publiſhed an Engliſh tranſlation of it in 1745, 8vo. with additions, and the ſecond edition was printed at Edinburgh 1751, 8vo. However Mr. Maclaurin's remark ſhews our author's ſkill in infinite ſeries to be very imperfect, at the time of reading thoſe lectures, from which the tract was compiled after his death; and Mr. Cotes, of Cambridge, ſpoke ſlightly of his abilities in that doctrine. Gen. Dict. Vol. IV. p. 144.

and the advantage he found thereby raiſed an ardent deſire in him to ſee that method publiſhed. Under this impatient expectation, the "Principia" was no ſooner out in 1687, but our author took it in hand, and preſently made himſelf ſo much maſter of it [A] as to be able to read his profeſſorial lectures upon the philoſophy contained in it, and, cauſing his ſcholars to perform their exerciſes for their degrees upon ſeveral branches of it, became its firſt introducer into the ſchools.

He continued at Edinburgh till 1691, when, hearing of Dr. Bernard's intention to reſign the Savilian profeſſorſhip of aſtronomy at Oxford, he left Scotland, and, coming to London, was admitted a member of the Royal Society: and made his addreſſes to Sir Iſaac Newton, who took the firſt opportunity of recommending him to Mr. Flamſtead [maſter of the mathematical ſchool in Chriſt's-Hoſpital, London,] with a letter, recommending his mathematical merit above all exception in theſe terms: "Sir, it is almoſt a fortnight ſince I intended, with Mr. Paget and another friend or two, to have given you a viſit at Greenwich; but ſending to the Temple Coffee-houſe, I underſtood you had not been in London for two or three weeks before, which made me think you were retired to your living for a time. The bearer hereof, Mr. Gregory, mathematic profeſſor of Edinburgh-college, in Scotland, intended to have given you a viſit with us. You will find him a very ingenious perſon, and a good mathematician, worth your acquaintance." In proceeding, he mentions our author as a fit perſon, in caſe of Mr. Flamſtead's death, to carry on his aſtronomical views [B]. Thus recommended, the royal aſtrononomer uſed his beſt intereſt to procure him ſucceſs at Oxford, where he was elected aſtronomy-profeſſor this year, having been firſt admitted of Baliol-college, and incorporated M. A February 8, and he was created M. D. on the 18th of the ſame moth. He had no reliſh for the technical part of his profeſſion, and was ſeldom ſeen in the obſervatory. His genius lay more to geometry, and in that way he ſucceeded very well, both in his elements of optics [C], and of phyſical and geometrical aſtronomy. This laſt is reckoned

[A] Among his papers there was found a commentary upon it; and we learn from Mr. Flamſtead, that his countryman gave out he had found a great many errors therein.

[B] The whole letter is under our author's article. Ibid.

[C] It was publiſhed in 1695, in latin, intituled, "Catoptricæ & Dioptricæ Sphericæ Elementa, Oxon." 8vo. and was compiled from his lectures, read at Edinburgh in 1684. In it he gives the preference to Sir Iſaac Newton's reflecting teleſope, above that of his uncle James Gregory. It was much eſteemed for the neatneſs and eaſineſs of the demonſtrations, and a ſecond edition in Engliſh came out in 1705, by Dr. Browne; and a third in 1735, by Dr. Deſaguliers, who added an appendix, containing the hiſtory of the two reflecting teleſcopes, with their ſeveral improvements at that time.

his maſter-piece; and, having finiſhed it in 1702 [D], he immediately engaged in carrying on the noble deſign of his predeceſſor, Dr. Bernard, to print all the works of the ancient mathematicians, the firſt-fruits of which appeared in an edition of Euclid's works in greek and latin, folio, the following year. In the ſame deſign, he afterwards joined with his colleague, Dr. Halley, in preparing an edition of "Apollonius's Conics:" Dr. Bernard had left materials for the four firſt books, which our author undertook to complete, but was prevented by his death, which happened October 16, 1710. He died at a country retirement at Maidenhead, in Berkſhire; and there is a handſome marble monument erected to his memory in St. Mary's church at Oxford [E], by his wife, whom he left a widow with ſeveral children. His eldeſt ſon, David Gregory, was bred at Chriſt-church in Oxford, and appointed regius profeſſor of modern hiſtory in that univerſity, at the inſtitution thereof by George I. He afterwards commenced D. D. and ſucceeded to a canonry, and afterwards became dean of that church.

Our profeſſor's genius lay chiefly in inventing new and elegant demonſtrations of the diſcoveries made by others. For inſtance, he gave the firſt demonſtration of that curve, which is well known ſince by the name of catenaria, or the curve that is formed by a chain faſtened at each end; and firſt diſcovered, that this curve inverted gave the form of a true and legitimate arch, all the parts ſupporting each other [F]. There are ſeveral other papers of his in the "Philoſophical Tranſactions," a liſt of which, with ſome account of the moſt conſiderable, may be ſeen in "Biographia Britannica," under his article. His explication of Sir Iſaac Newton's method, to conſtruct the orbit of a comet by three accurate obſervations, is commended by Dr. Halley.

GREGORY (JOHN), a learned divine, was born November 10, 1607, at Agmondeſham, in Buckinghamſhire. There appeared in his infancy ſuch a ſtrong inclination to learning as recommended him to the notice of ſome perſons of the beſt rank in the town; and, his parents being well reſpected for their piety and honeſty, it was reſolved to give him a liberal education at the univerſity, the expence of which they were not able to ſupport. To this purpoſe, he was choſen at the age of fifteen, by Dr. Crooke, to go with Sir William Drake

[D] It was publiſhed that year in folio; it was afterwards reprinted in 4to. at Geneva, and laſtly in Engliſh by Mr. Stone, 1726, at Lond. 8vo.

[E] The inſcription may be ſeen in Biog. Brit.

[F] This is printed in Phil. Tranſ. No. 231. He obſerves, that arches of all other forms, in ſtone, brick, and the like, are only ſupported by including ſome catenary curve, within the breadth of their forming ſtones.

to Chriſt-church, in Oxford, whom he attended in the ſtation of a ſervitor, and he was ſoon after retained by Sir Robert Crook in the ſame capacity; Dr. George Morley, afterwards biſhop of Wincheſter, was their tutor. Mr. Gregory made the beſt uſe of this favour, and applied ſo cloſely to his ſtudies, that he became almoſt a prodigy for learning. He took his firſt degree in arts in 1621, and commenced maſter in 1631; about which time, entering into orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he publiſhed a ſecond edition of Sir Thomas Ridley's "View of the Civil and Eccleſiaſtical Law," with notes; which piece was well received, and brought our author's merit into the knowledge of the world: the notes ſhewing him well verſed in the hiſtorical, eccleſiaſtical, ritual, and oriental learning, and a conſiderable maſter in the ſaxon, french, italian, ſpaniſh, and all the eaſtern languages. All theſe acquiſitions were the pure fruit of his own induſtry; for he had no aſſiſtance, only for the hebrew tongue, wherein Mr. John Dod, the decalogiſt [G], gave him ſome directions. His merit engaged the farther kindneſs of Dr. Duppa; and, when that prelate was promoted to the biſhopric of Chicheſter in 1638, he made Mr. Gregory his domeſtic chaplain, and ſome time after gave him a prebend in that church. His patron alſo continued his favours after his tranſlation to the ſee of Saliſbury in 1641, when he ſeated him in a ſtall of that cathedral.

But he did not enjoy the benefit of theſe preferments long; being a firm loyaliſt, as well as his patron, he was deprived of both by the iniquity of the times, whence he was reduced ſome years before his death to great diſtreſs. In theſe circumſtances, he was taken into the houſe of one Sutton, to whoſe ſon he had been tutor; this was an obſcure ale-houſe on Kiddington-green, near Oxford, where he lived till his death, which happened March 13, 1646; occaſioned by an hereditary gout, with which he had been troubled for above twenty years, and which at laſt ſeized his ſtomach. His corpſe was carried to Oxford, and interred, at the expence of ſome friends, in that cathedral. He was honoured with the acquaintance and favour of the greateſt men of the age, and held a correſpondence with ſeveral eminent perſons abroad, as well Jews and Jeſuits, as others. His works are, 1. "Notes and Obſervations on ſome Paſſages of Scripture," publiſhed a little before his death in 1646, 4to. and tranſlated into latin, and inſerted in the "Critici Sacri." 2. "Gregorii Poſthuma; or certain learned Tracts, written by John Gregory, &c. Lond. 1650:" and again in 1664, 1671, 1683. 4to.

[G] So called from an expoſition written by him, together with Robert Cleaver, another puritan miniſter, on the Ten Commandments.

GREGORY

GREGORY (EDMUND), the author of the "Hiſtorical Anatomy of Chriſtian Melancholy," and a "Meditation on Job ix. 4." printed in 1 vol. 8vo. to which is prefixed his head; was ſome time a ſtudent at Trinity-college, in Oxford; but left that univerſity after he had taken one degree in arts. Mr. Granger ſays, it is uncertain whether he ever received epiſcopal ordination. He died after 1650.

GREGORY (NAZIANZEN), was born A. D. 324, at Azianzum, an obſcure village belonging to Nazianzum, a town of the ſecond Cappadocia, ſituated in a poor, barren, and unhealthy country. His parents were perſons of rank, and no leſs eminent for their virtues: his father, whoſe name was alſo Gregory, had been educated in an odd ſort of religion, called Hypſiſtarianiſm [H], to which, being the religion of his anceſtors, he was a bigot in his younger years; and the deſerting it not only loſt him the kindneſs of his friends, but eſtranged him from his mother, and deprived him of his eſtate. This, however, he bore with great chearfulneſs for the ſake of chriſtianity, to which he was converted by his wife, though not without the help of an emphatical dream; he was afterwards made biſhop of Nazianzum, being the ſecond who ſat in that chair, where he behaved with great prudence and diligence. Nor was our author's mother leſs eminent: deſcended of a pious family, ſhe was herſelf, for piety, ſo much the wonder of her age, that this ſon was ſaid to have been the pure effect of her prayers, and of a vow to devote him to God, after the example of Hannah: and, as in that caſe, the Deity here alſo not only gratified her importunity, but was pleaſed in a viſion to communicate to her both the ſhape of the child ſhe ſhould bear, and the name by which he was to be called; and, upon his birth, ſhe was careful to perform her vow.

Thus advantageouſly born, he proved a child of pregnant parts; by which, and the advantage of a domeſtic inſtitution under his parents, he ſoon outſtript his contemporaries in learning. Nature had formed him of a grave and ſerious temper, ſo that his ſtudies were not obſtructed by the little ſports and pleaſures of youth. After ſome time, he travelled abroad for his farther improvement: in which rout, the firſt ſtep he took was to Cæſarea; and, having rifled the learning of that univerſity, he travelled to Cæſarea Philippi in Paleſtine, where

[H] This was a kind of Samaritan mixture, made of Judaiſm and Paganiſm, or rather ſome ſelect rites of each. With the Gentiles, they did honour to fire and burning lights, but rejected idols and ſacrifices; with the Jews, they obſerved the ſabbath, and a ſtrict abſtinence from ſome kind of meats, but diſowned circumciſion. They pretended to worſhip no other deity but the almighty, ſupreme, and moſt high God; whence they aſſumed their characteriſtic above mentioned, ὕψιστος, ſignifying The Moſt High.

ſome

ſome of the moſt celebrated maſters of that age reſided, and where Euſebius then ſat biſhop. Here he ſtudied under the famous orator Theſpaſias, and had, among other fellow pupils, Euzoïus, afterwards the Arian biſhop of that place. He applied himſelf particularly to rhetoric, minding the elegance, not the vanity and affectation, which then too much affected that profeſſion. Hence he removed to Alexandria, whoſe ſchools were famous next to thoſe of Athens, which he deſigned for his laſt ſtage; and, in order thereto, went aboard a ſhip belonging to Ægina, an iſland not far from Athens, the mariners of which were his familiar acquaintance; but it being about the middle of November, a ſeaſon for rough weather, they were taken with a ſtorm in the road near Cyprus; and the caſe was become deſperate, when ſuddenly the tempeſt, it was affirmed, ceaſed by the prayers of our author. Thus miraculouſly preſerved, he arrived ſafe at Athens, where he was joyfully entertained, his great abilities rendering him the admiration both of the ſcholars and profeſſors. Here he commenced a friendſhip with St. Baſil, the great companion of his life: here too he fell into the acquaintance of Julian, afterwards emperor and apoſtate, an event which, it is pretended, he now remarkably foretold: here alſo he was viſited in a viſion, or a dream, by two ladies, who called themſelves Wiſdom and Chaſtity, and in a familliar embrace told him, they were ſent by God to take up their reſidence in his ſoul, where he had prepared them ſo neat and pleaſant an habitation.

After the departure of his friend, Nazianzen was prevailed upon by the ſtudents, to undertake the profeſſor's place of rhetoric, and he ſat in that chair with great applauſe for a little while; but being now thirty years of age, and much ſolicited by his parents to return home, he complied, taking his journey by land to Conſtantinople. Here he met his brother Cæſarius, juſt then arrived from Alexandria, ſo accompliſhed in all the polite learning of that age, and eſpecially in phyſic, which he had made his particular ſtudy, that he had not been there long before he had public honours decreed him, matches propoſed from noble families, the dignity of a ſenator offered him, and a committee appointed to wait upon the emperor, to intreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæſarius for its phyſician and inhabitant. But Nazianzen's influence prevailed againſt all theſe temptations; and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to fulfil a vow which he had made to conſecrate himſelf to God by baptiſm. Soon afterwards he was ordained a preſbyter by his father, to make him

him more uſeful to himſelf, and there ſoon happened an occaſion for that help. Gregory, the father, among ſeveral of the eaſtern biſhops, had received a creed compoſed by a convention at Conſtantinople, anno 395, in which the word conſubſtantial being laid aſide, that article was expreſſed thus: "That the Son was in all things like the Father, according to the Scriptures." In conſequence, the monks of Cappadocia in denying him communion were followed by a great part of the people. Nazianzen, therefore, beſtirred himſelf to make up this breach. He firſt convinced his father of the error, which he found him as ready to recant, and give public ſatisfaction to the people; then he dealt with the other party, whom he ſoon prevailed with to be reconciled: and, to bind all with a laſting cement, he made on this occaſion his firſt oration, "Concerning Peace."

Julian had now aſcended the throne; and, in order to ſuppreſs and ſtifle chriſtianity, publiſhed a law, prohibiting chriſtians not only to teach, but to be taught the books and learning of the Gentiles. The defeat of this deſign, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occaſion compoſed a conſiderable part of his poems, comprehending all ſorts of divine, grave, and ſerious ſubjects, in all kinds of poetry; by which means the chriſtian youth of thoſe times were completely furniſhed, and found no want of thoſe heathen authors that were taken from them. Julian afterwards coming to Cæſarea, in the road to his perſian expedition, one part of the army was quartered at Nazianzum, where the commander peremptorily required the church (which the elder Gregory had not long ſince built) to be delivered to him. But the old man ſtoutly oppoſed him, daily aſſembling the people to public prayers, who were ſo affected with the common cauſe, that the officer was forced to retire for his own ſafety. Julian being ſlain not long after, Nazianzen publiſhed two invective orations againſt him, which are at once remarkable proofs of his wit and eloquence, and no leſs ſo of the abuſe of theſe talents by too much virulence and acrimony.

Having by Julian's death obtained ſome reſpite from public concerns, he made a viſit to his friend Baſil, who was then in monaſtic ſolitude upon a mountain in Pontus, whither he had often ſolicited Nazianzen's company. The latter was naturally inclined to ſuch a courſe of life, and always looked upon his entering into orders as a kind of force and tyranny put upon him, which he could hardly digeſt; yet he knew not how to deſert his parents. But his brother Cæſarius being now returned from court, where he had been for ſome years, with a purpoſe to fix in his poſſeſſion at home, gave him an opportunity to indulge his inclination. He accordingly

ly retired to his old companion, with whom in his ſolitary receſs he remained ſeveral years, paſſing the time in watching, weeping, faſting, and all the ſeveral acts of mortification. He was thus employed when the neceſſity of affairs at home forcibly raviſhed him from his retirement. His father ſtooped under the infirmities of age, and, being no longer able to attend his charge, prevailed with him to come home; he returned about Eaſter, and publiſhed a large apologetic in excuſe of his flight, which had been much cenſured. He had not been long entered upon his charge of aſſiſtant to his father, when the family had the misfortune to loſe his brother Cæſarius, who departed this life ſoon after the terrible earthquake that happened in Bithynia, October 11, 358. Some time after died, of a malignant fever, his ſiſter Gorgonia, whoſe funeral-ſermon he preached; as he did alſo that of his father, the aged biſhop of Nazianzum, who died not long after, being then near one hundred years old, having been forty-five years biſhop of that place. In the concluſion of this latter oration, he addreſſed himſelf to his mother Norma, to ſupport her mind under ſo great a loſs. And the conſolations were proper and ſeaſonable: for ſhe, being thus deprived of the main ſtaff of her life, and nearly of equal years to her huſband, expired, as may probably be conjectured, ſoon after.

By theſe breaches in the family, Nazianzen was ſufficiently weaned from the place of his nativity; and, though he was not able to procure a ſucceſſor to his father, he reſolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thecla, the virgin-martyr; where, in a monaſtery of devout virgins dedicated to that ſaint, he continued a long time, and did not return till the death of St. Baſil; whom, to his great trouble, he could not attend to his laſt hours, being himſelf confined by ſickneſs. About this time, he was ſummoned to a council at Antioch, holden anno 378, to conſider how to make the beſt uſe of the emperor's late edict for tolerating the catholics, in order to ſuppreſs Arianiſm; and, being ordered by the council to fix himſelf for that purpoſe at Conſtantinople, he preſently repaired thither. Here he found the catholic intereſt at the loweſt ebb: the Arians, favoured by Valens, had poſſeſſed themſelves of all the churches, and proceeded in ſuch extremities that ſcarcely any of the orthodox durſt avow their faith. He firſt preached in his lodgings to thoſe that repaired thither, and the congregation ſoon growing numerous, the houſe was immediately conſecrated by Nazianzen, under the name of the church of Anaſtaſia, or the Reſurrection; becauſe the catholic faith, which in that city had been hitherto oppreſſed, here ſeemed to have its reſurrection. The oppoſition to his meaſures but increaſed his fame,

fame, together with the number of his auditors, and even drew admirers and followers from foreign parts; among whom St. Jerom, lately ordained preſbyter, came on purpoſe to put himſelf under his tutelage and diſcipline; an honour in which Jerome glories on every occaſion. As the catholics grew more conſiderable, they choſe him for their biſhop, and the choice was confirmed by Meletus of Antioch, and Peter who ſucceeded Athanaſius at Alexandria; but he was oppoſed by the Arians, who conſecrating Maximus, a famous cynic philoſopher and chriſtian, gave him a great deal of trouble. The Arian biſhop, however, was at length forced to retire, and his ſucceſſor Demophilus was depoſed by the emperor Theodoſius, who directed an edict to the people of Conſtantinople, February 27, 380, re-eſtabliſhing the orthodox faith; and afterward coming thither in perſon, he treated Nazianzen with all poſſible kindneſs and reſpect, and appointed a day for his inſtalment in the ſee.

But this ceremony was deferred for the preſent at his own requeſt; and falling ſick ſoon after, he was viſited by crowds of his friends, who all departed when they had made their compliments, except a young man with a pale look, long hair, in ſqualid and tattered cloaths, who, ſtanding at the bed's feet, made all the dumb ſigns of the bittereſt ſorrow and lamentation. Nazianzen, ſtarting, aſked him, "Who he was, whence he came, and what he wanted?" To which he returned no anſwer, but expreſſed ſo much the more paſſion and reſentment, howling, wringing his hands, and beating his breaſt in ſuch a manner that the biſhop himſelf was moved to tears. Being at length forced aſide by one who ſtood by, he told the biſhop, "This, Sir, is the aſſaſſin, whom ſome had ſuborned to murder you; but his conſcience has moleſted him, and he is here come ingenuouſly to confeſs his fault, and to beg your pardon." The biſhop replied, "Friend, God Almighty be propitious to you, his gracious preſervation of me obliges me freely to forgive you; the deſperate attempt you deſigned has made you mine, nor do I require any other reparation, than that henceforth you deſert your party, and ſincerely give up yourſelf to God."

Theodoſius being highly ſolicitous about the peace of the church, ſummoned a council to meet at Conſtantinople in May, anno 382. This is called the ſecond General Council, in which the Nicene Creed was ratified; and, becauſe the article concerning the Holy Ghoſt was but barely mentioned, which was become one of the prime controverſies of the age, and for the determination of which the council had been principally ſummoned, the fathers now drew up an explanatory creed, compoſed, as it is ſaid, by Gregory of Niſſen: it is the creed, which in our liturgy takes place under the name

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of the NICENE CREED. The ſee of Conſtantinople was alſo now placed next in precedence to that of Rome. Our author carried a great ſway in that council, where all things went on ſmoothly, till at laſt they fell into diſturbances on the following occaſion.

There had been a ſchiſm for ſome time in the church of Antioch, occaſioned by the ordination of two biſhops to that ſee; and one of thoſe named Melitus, happening to die before the end of the council, Nazianzen propoſed to continue the other, named Paulinus, then grown old, for his life. But a ſtrong party being made for one Flavianus, preſbyter of the church, theſe laſt carried it; and, not content with that, reſolved to deprive their grand oppoſer of his ſeat at Conſtantinople. To prevent this he made a formal reſignation to the emperor, and went to his paternal eſtate at Nazianzum, reſolving never to epiſcopize any more; inſomuch, that though, at his return, he found the ſee of Nazianzum ſtill vacant, and over-run with the hereſy of Apollinarius, yet he pertinaciouſly reſiſted all intreaties that were made to take that charge upon him. And, when he was ſummoned to the re-aſſembling of the council the following year, he refuſed to give his attendance, and even did not ſtick to cenſure all ſuch meetings as factious, and governed by pride and ambition. Mean while, in defence of his conduct, he wrote letters to the Roman Prætorian Præfect, and the Conſul; aſſuring them, that, though he had withdrawn himſelf from public affairs, it was not, as ſome imagined, from any diſcontent for the loſs of the great place he had quitted; and that he would not abandon the common intereſts of religion; that his retirement was a matter of choice more than neceſſity, in which he took as great pleaſure as a man that has been toſſed in a long ſtorm at ſea does in a ſafe and quiet harbour. And, indeed, being now freed from all external cares, he entirely gave himſelf up to ſolitude and contemplation, and the exerciſe of a ſtrict and devout life. At vacant hours, he refreſhed the wearineſs of his old age with poetry, which he generally employed upon divine ſubjects, and ſerious reflections upon the former paſſages of his life; an account of which he drew up in Iambics, whence no inconſiderable part of his memoir is derived. Thus he paſſed the remainder of his days till death put a period to them, anno 389, in his 66th year. He made a will, by which, except a few legacies to ſome relations, he bequeathed his whole eſtate to the poor of the dioceſe of Nazianzum. In this ſpirit, during the three years that he enjoyed the rich biſhopric of Conſtantinople, he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

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He was one of the ableſt champions of the orthodox faith concerning the trinity, whence he had the title given him of ὁ Θεόλογος, "THE DIVINE," by unanimous conſent. His moral and religious qualities were attended with the natural graces of a ſublime wit, ſubtle apprehenſion, clear judgement, and eaſy and ready elocution, which were all ſet off with as great a ſtock of human learning as the ſchools of the Eaſt, as Alexandria, or Athens itſelf, was able to afford. All theſe excellences are ſeen in his works, of which we have the following character by Eraſmus; who, after having enriched the Weſtern church with many editions of the antient fathers, confeſſes, that he was altogether diſcouraged from attempting the tranſlation of Nazianzen, by the acumen and ſmartneſs of his ſtyle, the grandeur and ſublimity of his matter, and thoſe ſomewhat obſcure alluſions that are frequently interſperſed among his writings. Upon the whole, Eraſmus doubts not to affirm, that, as he lived in the moſt learned age of the church, ſo he was the beſt ſcholar of that age.

GREGORY (NYSSEN), was the younger brother of St. Baſil, and had an equal care taken of his education, being brought up in all the polite and faſhionable modes of learning; but, applying himſelf particularly to rhetoric, he valued himſelf more upon being accounted an orator than a chriſtian. On the admonition of his friend Gregory Nazianzen, he quitted thoſe ſtudies; and, betaking himſelf to ſolitude and a monaſtic diſcipline, he turned his attention wholly to the Holy Scriptures, and the controverſies of the age; ſo that he became as eminent in the knowledge of theſe as he had before been in the courſe of more pleaſant ſtudies. Thus qualified for the higheſt dignity in the church, he was placed in the ſee of Nyſſa, a city on the borders of Cappadocia. The exact time of his promotion is not known, though it is certain he was biſhop in 371. He proved in this ſtation a ſtout champion for the Nicene faith, and ſo vigorouſly oppoſed the Arian party, that he was ſoon after baniſhed by the emperor Valens; and, in a ſynod held at Nyſſa by the biſhop of Pontus and Galatia, was depoſed, and met with very hard uſage. He was hurried from place to place, heavily fined, and expoſed to the rage and petulancy of the populace, which fell heavier upon him, as he was both unuſed to trouble and unapt to bear it. In this condition he remained for ſeven or eight years, during which, however, he went about, countermining the ſtratagems of the Arians, and ſtrengthening thoſe in the orthodox faith; and in the council of Antioch 378, he was among others delegated to viſit the eaſtern churches lately harraſſed by the Arian perſecution.

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He went not long after to Arabia; and, having diſpatched the affairs of the Arabian churches, he proceeded to Jeruſalem, having engaged to confer with the biſhops of thoſe parts, and to aſſiſt in their reformation. Upon his arrival, finding the place overrun with vice, ſchiſm, and faction, ſome ſhunning his communion, and others ſetting up altars in oppoſition to him, he ſoon grew weary of it, and returned with a heavy heart to Antioch: and being on this occaſion conſulted afterwards, whether it was an eſſential part of religion to make pilgrimages to Jerulaſem (which, it ſeems, was the opinion of the monaſtic diſciplinarians at that time), he declared himſelf freely in the negative. After this, he was ſummoned to the great council at Conſtantinople, where he made no inconſiderable figure, his advice being chiefly relied on in the moſt important caſes; and particularly the compoſition of the creed, called by us the Nicene creed, was committed to his care. He compoſed a great many other pieces, a liſt of which may be ſeen in Cave. He lived to a great age, and was alive when St. Jerom wrote his "Catalogue of Eccleſiaſtical Writers" in 392; and two years after was preſent at the ſynod of Conſtantinople, on adjuſting the controverſy between Agapius and Bagadius, as appears by the acts of that council. No notices are extant concerning his death, more than that the memory of it is celebrated in the Weſtern Martyrologies, March ix. in the Greek, on Jan. x.

He was a married man, and lived with his wife Theoſebia, even after he was biſhop: Gregory Nazianzen, in a conſolatory letter to his ſiſter on her death, gives her extraordinary commendations.

GREGORY (Theodorus), ſurnamed Thaumaturgus, was deſcended of parents eminent for their birth and fortune, at Neo-Ceſarea the metropolis of Cappadocia, where he was born. He was educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot, but, loſing his father at fourteen years of age, he, enlarging his enquiries, began by degrees to perceive the vanity of that religion in which he had been bred, and turned his inclinations to chriſtianity. Having laid the neceſſary ground-work of his education at home, he reſolved to accompliſh himſelf by foreign travels, to which purpoſe he went firſt to Alexandria, then become famous by the platonic ſchool lately erected there Departing from Alexandria, he came back probably through Greece, and ſtaid a while at Athens; whence returning home, he applied himſelf to his old ſtudy of the law: but quickly growing weary of it, he turned to the more agreeable ſpeculations of philoſophy.

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The fame of Origen, who at that time had opened a ſchool at Cæſarea in Paleſtine, and whoſe renown no doubt was great at Alexandria, ſoon reached his ears. To that city therefore he betook himſelf, where meeting with Fermilian a Cappadocian gentleman, and afterwards biſhop of Cæſarea in that country, he commenced a friendſhip with him, there being an extraordinary ſympathy and agreement in their tempers and ſtudies; and they jointly put themſelves, together with his brother Athenodorus, under the tutorage of that celebrated maſter. Origen endeavoured to ſettle him in the full belief of chriſtianity, of which he had ſome inſight before, and to ground him in the knowledge of the Holy Scriptures, as the beſt ſyſtem of true wiſdom and philoſophy.

Neo-Cæſarea was a large and populous place, but miſerably overgrown with ſuperſtition and idolatry; chriſtianity had as yet ſcarce made its entrance there. However, our young philoſopher was appointed to be a guide of ſouls in the place of his nativity. Phædimius, biſhop of Amaſia, a neighbouring city in that province, caſt his eye upon him for that purpoſe; and it was thought his relation to the place would more endear the employment to him. But, upon receiving the firſt intimation of the deſign, he ſhifted his quarters, and, as oft as ſought for, fled from one deſert to another; ſo that the biſhop by all his arts and induſtry could not obtain intelligence of him; he therefore conſtituted him biſhop of the place in his abſence, and how averſe ſoever he ſeemed to be before, he now accepted the charge, when perhaps he had a more formal and ſolemn conſecration. The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worſhip of demons, and there not being above ſeventeen chriſtians in thoſe parts, ſo that he muſt find a church before he could govern it. The country was overrun with hereſies; and himſelf, though accompliſhed ſufficiently in human learning, was altogether unexerciſed in theological ſtudies and the myſteries of religion. But here again he had immediate aſſiſtance from heaven; for, one night, as it is related, while he was muſing upon theſe things, and diſcuſſing matters of faith in his own mind, he had the following viſion wherein St. John the Evangeliſt and the bleſſed Virgin appeared in the chamber where he was, and diſcourſed before him concerning thoſe points. In conſequence, after their departure, he immediately penned that canon and rule of faith which they had declared. To this creed he always kept himſelf, and bequeathed it as an ineſtimable depoſit to his ſucceſſors. The original, written

with his own hand, we are informed, was preſerved in that church in his name.

Thus furniſhed, he began to apply himſelf more directly to the charge committed to him. In the happy ſucceſs of which he was infinitely advantaged by a power of working miracles beſtowed upon him: and hence the title of Thaumaturgus, or wonder-worker, is conſtantly aſcribed to him in the writings of the church. St. Baſil aſſures us, that, upon this account the Gentiles uſed to call him a ſecond Moſes. In this faithful and ſucceſsful government of his flock he continued quietly till about anno 250, when he fled from the Decian perſecution; but, as ſoon as the ſtorm was over, he returned to his charge, and in a general viſitation of his dioceſe, eſtabliſhed in every place anniverſary feſtivals and ſolemnities in honour of the martyrs who had ſuffered in the late perſecution. In the reign of Galienus, the year about 260, upon the irruption of the northern nations into the Roman empire; the Goths breaking into Pontus, Aſia, and ſome parts of Greece, created ſuch confuſion, that a neighbouring biſhop of thoſe parts wrote to Gregory for advice what to do: our author's anſwer, ſent by Euphraſymus, is called his "Canonical Epiſtle," ſtill extant among his works. Not long afterwards was convened that ſynod at Antioch, wherein Paul of Samoſata biſhop of the place, which he did not care to loſe, made a feigned recantation of his heretical opinions. Our St. Gregory was among the chief perſons in this ſynod which met in 264, but did not long ſurvive it, dying either this or moſt probably the following year.

GREGORIUS (GEORGIUS FLORENTIUS, or GREGORY OF TOURS). He was one of the moſt illuſtrious biſhops, and diſtinguiſhed writers of the ſixth century. In 573 he was choſen biſhop of Tours. He went to Rome to viſit the tomb of the Apoſtles, and was a great friend of Gregory the Great. He wrote the hiſtory of France, the lives of the Saints, with other works. His ſtyle, ſays Mr. Gibbon, is devoid of elegance and ſimplicity; nevertheleſs, his performances, conſidering the period at which he lived, muſt be conſidered as of ſome importance to literature.

GREGORY (PETER), a native of Toulouſe. He flouriſhed in the ſixteenth century, was a learned man, and wrote many books full of erudition. He had, however, more learning than judgement. He died in 1527.

GRENAN (BENIGNUS), a latin poet, and profeſſor of rhetoric at Harcourt. He died at Paris in 1723. His compoſitions in latin verſes are remarkable for much purity and elegance, and for very noble and delicate ſentiments.

GRENEE

GRENEE, a french painter of diſtinguiſhed merit. His St. Ambroſe, and the apotheoſis of St. Lewis, are correctly deſigned, finely touched, and the folds of the drapery in the moſt perfect ſtyle of Guido himſelf. His Clemency appeaſing Juſtice is a very fine piece: the character of the heads, the delicacy of the pencil, and the freſhneſs of the colours deſerve great praiſe. His Sacrifice of Jephtha is elegant and delicate. His Magdalen finely coloured. His Roman Charity of admirable expreſſion, particularly in the countenance of the daughter. His Return of Abraham is well deſigned—likewiſe his Diana and Endymion, claims great praiſe; the body of the latter is finely deſigned, and very well coloured. His Suſannah, ſurprized in the bath by the two old men, has great expreſſion, particularly in the head of Suſannah, and the deſign of her whole figure is very happy; the old men are finely contraſted to her. His Aurora quitting Tithonius is yet more brilliant, and of a finer expreſſion than the preceding, and the colours are wonderfully happy. His Soft Captivity, in which is repreſented the buſt of a young woman careſſing a pigeon, which ſhe holds between her hands, is delicate and pleaſing. His ſmall piece of a Virgin careſſing an infant Jeſus: and another of a Virgin preparing food for the Divine Infant, are exquiſite in deſign, colouring, and compoſition.

GRESHAM (Sir THOMAS), deſcended of an ancient family diſtinguiſhed by many honourable perſons, which took its name from a town ſo called in Norfolk, was born in 1519 at London, and bound apprentice to a mercer there while he was young: but, to enlarge his mind by an education ſuitable to his birth and fortune, was ſent to Caius-college, then Gonvil-hall, in Cambridge; where he ſtayed a conſiderable time, and made ſuch improvements in learning, that Caius the founder of the college ſtyles him "doctiſſimus mercator," the very learned merchant. However, the profits of trade were then ſo great, and ſuch large eſtates had been raiſed by it in his own family, that he afterwards engaged in it, and was admitted a member of the mercers company in 1543. About this time he married: and not long after ſucceeded his father in the office of agent to king Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

The buſineſs of his employ gave him a great deal of trouble and much uneaſineſs. The money he had taken up for his majeſty not being paid at the time ſtipulated, he found himſelf obliged to get it prolonged, which was not to be done without the conſideration of the king's purchaſing jewels or ſome other commodities to a large amount. This way of

proceeding, he neither thought for his majeſty's honour nor his own credit as his agent, and therefore projected a ſcheme to bring the king wholly out of debt in two years, as follows. —Provided the king and council would aſſign him 1200, or 1300l. to be ſecretly received at one man's hands, that ſo it might be kept ſecret, he would ſo uſe that matter in Antwerp, that every day he would be ſeen to take up in his own name 200l. ſterling by exchange, which would amount in one year to 72 000l. and ſo doing it ſhould not be perceived nor give occaſion to make the exchange fall. He propoſed farther, that the king ſhould take all the lead into his own hands, and making a ſtaple of it ſhould put out a proclamation or ſhut up the Cuſtom-houſe, that no lead ſhould be conveyed out of the kingdom for five years; by which the king might cauſe it to riſe, and feed them at Antwerp from time to time, as they ſhonld have need. By which means he might keep his money within the realm, and bring himſelf out of the debts which his father and the duke of Somerſet had brought upon him. This ſcheme being put into execution, had the propoſed effect in diſcharging his majeſty's debts, which were very conſiderable: and, by the advantageous turn which by this means was given to the exchange in favour of England, not only the price of all foreign commodities was greatly ſunk and abated; but likewiſe gold and ſilver, which before had been exported in large quantities, were moſt plentifully brought back again.

However, upon the acceſſion of queen Mary, Greſham was removed from his agency. He accordingly drew up a memorial of his ſervices to the late king, and ſent it to a miniſter of ſtate to be laid before her majeſty. The ſervices repreſented in it as done, not only to the king, but to the nation in general, by the increaſe both of money and trade, and the advancement of the public credit, being obſerved to be fact, he was taken ſoon after into the queen's ſervice, and reinſtated in his former employ, as appears by the commiſſions given him at different times during that reign. He was not much above 30, when he firſt entered upon the employ under king Edward, and his prudence and dexterity in the conduct of that important truſt diſcovered an uncommon genius in mercantile affairs. After the deceaſe of queen Mary, he was taken immediately into the ſervice of queen Elizabeth, who employed him on her acceſſion to provide and buy up arms; and, in 1559, ſhe conferred on him the honour of knighthood, and appointed him her agent in foreign parts. In this eclat of credit and reputation, he thought proper to provide himſelf with a manſion-houſe in the city, ſuitable to his ſtation and dignity; and with this ſpirit built

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that large and ſumptuous houſe for his own dwelling, on the weſt-ſide of Biſhopſgate-ſtreet, London, called Greſham-college, where he maintained a port becoming his character and ſtation. But this flow of proſperity received a heavy check by the loſs of his only ſon, aged 16 years, who died in 1564, and was buried in St. Helen's church oppoſite to his manſion-houſe.

At this time the merchants of London met in Lombard-ſtreet, expoſed to the open air and all the injuries of the weather. To remedy which inconvenience, Sir Thomas's father during his ſhrievalty wrote a letter to Sir Thomas Audeley then lord privy ſeal, acquainting him that there were certain houſes in that ſtreet belonging to Sir George Monoux, which if purchaſed and pulled down, a handſome exchange might be built on the ground; he therefore deſired his lordſhip to move his majeſty, that a letter might be ſent to Sir George, requiring him to ſell thoſe houſes to the mayor and commonalty of the city of London for that purpoſe. The building he ſuppoſes would coſt upwards of 2000l. 1000l. of which he doubts not to raiſe before he was out of his office; but nothing effectual was done it. Sir Thomas therefore took up his father's deſign, and improving upon his ſpirit, propoſed, that if the citizens would give him a piece of ground in a proper place large enough for the purpoſe, he would build an exchange at his own expence with large and covered walks, where the merchants and traders of all ſorts might daily aſſemble, and tranſact buſineſs, at all ſeaſons, without interruption from the weather or impediments of any kind. This generous offer was gratefully accepted, and in 1566 ſeveral houſes upon Cornhill and the back of it, with three alleys, called Swan-alley, New-alley, and St. Chriſtopher's alley, containing in all 80 houſes, were purchaſed by the citizens for more than 3532l. and ſold for 4781. on condition of pulling them down, and carrying off the ſtuff. This done, the ground plot was made plain at the charges of the city, and poſſeſſion given to Sir Thomas, therein ſtyled "Agent to the queen's highneſs;" who, on the 7th of June, laid the firſt ſtone of the foundation; and the work was forthwith followed with ſuch diligence, that, by Nov. 1567, the ſame was covered with ſlate, and the ſhell ſhortly after fully finiſhed.

The plan of this edifice was formed from the exchange at Antwerp, being like that of an oblong ſquare, with a portico ſupported with pillars of marble, ten on the north and ſouth ſides, and ſeven on the eaſt and weſt: under which ſtood the ſhops each ſeven feet and a half long, and five feet broad; in all 120, twenty-five on each ſide eaſt and weſt, and

thirty-four and an half north, and thirty-five and an half ſouth, each of which paid Sir Thomas 4l. 10s. a year upon an average. There were likewiſe other ſhops fitted up at firſt in the vaults below, but the dampneſs and darkneſs rendered theſe ſo inconvenient, that the vaults were ſoon let out to other uſes; upon the roof ſtood at each corner, upon a pedeſtal, a graſshopper, which was the creſt of Sir Thomas's arms. This edifice was fully completed, and the ſhops opened in 1569: and Jan. 29, 1570, queen Elizabeth, attended by her nobility, came from Somerſet-houſe thither, and cauſed it by a trumpet and a herald to be proclaimed "The Royal Exchange."

Though Sir Thomas had purchaſed very large eſtates in ſeveral counties of England, yet he thought a country-ſeat near London, to which he might retire from buſineſs, and the hurry of the city as often as he pleaſed, would be very convenient. With this view he bought Oſterley-park near Brentford in Middleſex, where he built a large magnificent ſeat within the park, which he impaled, being well wooded, and furniſhed with many ponds ſtocked with fiſh and fowl, and of great uſe for mills, as paper-mills, oil-mills, and corn-mills.

Before this ſeat was completed, he projected and executed that noble deſign of converting his manſion-houſe in Biſhopſgate-ſtreet into a ſeat for the Muſes, and endowing it with the revenues ariſing from the Royal Exchange after his deceaſe. While he was meditating this deſign, the univerſity of Cambridge wrote him an elegant latin letter, reminding him of a promiſe, as they had been informed, to give them 500l. either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5; and it was followed by another of the 25th, to acquaint him with a report they had heard, that he had promiſed lady Burghley both to found and endow a college for the profeſſion of the ſeven liberal ſciences. They obſerve, that the only place proper for ſuch a deſign was either London, Oxford, or Cambridge: they endeavour to diſſuade him from London, leſt it ſhould prove prejudicial to the two univerſities; and they hope he will not make choice of Oxford, ſince he was himſelf bred at Cambridge, which might preſume upon a ſuperior regard from him on that account. At the ſame time, they wrote another letter to the lady Burghley, in which they earneſtly requeſt, that ſhe will pleaſe to uſe her intereſt with him, to fix upon Cambridge for the place of his intended college [1].

[1] See theſe Letters in Ward's Lives of the Greſham Profeſſors, Appen. No. 3.

But theſe letters had not the deſired effect: he perſiſted in his reſolution to ſettle it in his houſe at London; and accordingly, by an indenture dated May 20, 1575, he made a diſpoſition of his ſeveral manors, lands, tenements, and hereditaments; with ſuch limitations and reſtrictions, particularly as to the Royal Exchange and his manſion-houſe, as might beſt ſecure his views with regard to the uſes for which he deſigned them. This indenture was ſoon followed by two wills, one of his goods, and the other of his real eſtates: the former of theſe bears date July 4th enſuing, whereby he bequeaths to his wife, whom he makes his ſole executrix, all his goods, as ready money, plate, jewels, chains of gold, with all his ſtock of ſheep and other cattle if within the realm of England, and likewiſe gives ſeveral legacies to his relations and friends and to all his ſervants, amounting in the whole to upwards of 2000l. beſides ſome ſmall annuities. The other will is dated July the 5th, wherein he gives one moiety of the Royal Exchange to the mayor and commonalty of London, and the other to the mercers company, for the ſalaries of ſeven lecturers in divinity, law, phyſic, aſtronomy, geometry, muſic, and rhetoric, at 50l. per annum for each, with his houſe in Biſhopſgate-ſtreet for the lecturer's reſidence, where the lectures were to be read. He likewiſe leaves 53l. 6s. 8d. yearly for the proviſion of eight alms-folks reſiding in the almſhouſes behind his houſe, and 10l. yearly to each of the priſons in Newgate, Ludgate, King's bench, the Marſhalſea, and Compter in Wood-ſtreet, and the like ſum to each of the hoſpitals of Chriſt-church, St. Bartholomew, Bedlam, Southwark, and the Poultry-compter; and 100l. yearly to provide a dinner for the whole mercers company in their hall on every of their quarter-days, at 25l. each dinner. By this diſpoſition, ſufficient care was taken, that the two corporations, to whom the affair was truſted, ſhould receive no damage by the execution of it; for, the ſtated annual payments amount to no more than 603l. 6s. 8d. and the yearly rents of the Exchange received by Sir Thomas were 740l. beſides the additional profits that muſt ariſe from time to time by fines, which were very conſiderable. But the lady Anne his wife was to enjoy both the manſion-houſe and the Exchange during her life if ſhe ſurvived Sir Thomas, and then they were both veſted in the two corporations for the uſes declared in the will for the term of 50 years; which limitation was made on account of the ſtatutes of mortmain, that prohibited the alienation of lands or tenements to any corporation, without licence firſt had from the crown. And that ſpace of time the teſtator thought ſufficient for procuring ſuch licence, the doing of which he earneſtly recommends to

them without delay; in default whereof, at the expiration of 50 years, theſe eſtates were to go to his heirs at law.

Having thus ſettled his affairs ſo much to his own honour, the intereſt of the public, and the regards due to his family, he was at leiſure to reap the fruits of his induſtry and ſucceſs. But he did not long enjoy this felicity; for, Nov. 21, 1579, coming from the Exchange to his houſe in Biſhopſgate-ſtreet, he ſuddenly fell down in his kitchen, became ſpeechleſs, and preſently died. He was buried in his own pariſh-church of St. Helen's. His obſequies were performed in a very ſolemn manner, the corpſe being attended by 100 poor men, and the like number of poor women, whom he had ordered to be cloathed in black gowns of 5s. 8d. per yard at his own expence. The charges of the funeral amounted to 800l. His corpſe was depoſited in a vault at the north-eaſt corner of the church, which he had before provided for himſelf and family, with a curious marble tomb over it; on the ſouth and weſt ſides of which are his own arms, and on the north and eaſt the ſame impaled with thoſe of his lady. The arms of Sir Thomas, together with the city of London and mercers company, are likewiſe painted in the glaſs of the eaſt window of the church above the tomb, which ſtood as he left it without any inſcription till 1736, when the following words taken from the pariſh-regiſter were cut on the ſtone that covers it by order of the church-wardens; "Sir Thomas Greſham knight, was buried December 15, 1579. By his death many large eſtates in ſeveral counties of England, amounting at that time to the clear yearly value of 2300l. and upwards, came to his lady, who ſurvived him many years, and continued to reſide after his deceaſe in the manſion-houſe at London in the winter, and at Oſterley-park in the ſummer ſeaſon, at which laſt place ſhe died Nov. 23, 1596, very aged. Her corpſe was brought to London, and buried in the ſame vault with her huſband.

Mr. Ward has drawn Sir Thomas's character, and obſerves, that he had the happineſs of a mind every way ſuited to his fortune, generous and benign; ready to perform any good actions and encourage them in others. He was a great friend and patron of our celebrated martyrologiſt John Fox. He was well acquainted with the ancient and ſeveral modern languages: he had a very comprehenſive knowledge of all affairs relating to commerce, whether foreign or domeſtic; and his ſucceſs was not leſs, being in his time eſteemed the higheſt commoner in England. He tranſacted queen Elizabeth's mercantile affairs ſo conſtantly, that he was called "The Royal Merchant," and his houſe was ſometimes appointed for the reception of foreign princes upon their firſt arrival at London. As no one could be more ready to perform any generous actions which might contribute to the honour of this country;

country; ſo he very well knew how to make the beſt uſe of them for the moſt laudable purpoſes. Nor was he leſs ſerviceable both to the queen and her miniſtry on other occaſions, who often conſulted him, and ſought his advice in matters of the greateſt importance relating to the welfare of the government. But the moſt ſhining part of his character appears in his public benefactions. The Royal Exchange was not only a ſingular ornament to the city of London, and a great convenience to the merchants who wanted ſuch a place to meet and tranſact their affairs in, but likewiſe contributed very much to the promotion of trade, both by the number of ſhops erected there, and the much greater number of the poor, who were employed in working for them. And the donation of his own manſion-houſe for a ſeat of learning and the liberal arts, with the handſome proviſion made for the endowment and ſupport of it, was ſuch an inſtance of a generous and public ſpirit as has been equalled by few, and muſt perpetuate his memory with the higheſt eſteem and gratitude ſo long as any regard to learning and virtue is preſerved among us Nor ought his charities to the poor, his alms-houſes, and the liberal contributions to the ten priſons and hoſpitals in London and Southwark, to be omitted.

His public benefactions, the Royal Exchange, and his manſion-houſe, on the deceaſe of his lady, immediately came into the hands of the two corporations, the city of London and the mercers company, who, according to their truſt, obtained a patent from the crown, dated Feb. 3, 1614, 12 Jacobi I. to hold them for ever upon the terms expreſſed in the will of the donor.

GRESSET (John Bap. Louis), one of the moſt lively and agreeable poets of France. His Ver-vert is lively and elegant, and the beſt of his pieces. They are collected in an edition under the title of Oeuvres diverſes, 12mo. 1748. His letter to the duke de Choiſeul, on the publication of the negociation for peace in 1762, is worth reading. Born at Amiens in 1709, and died there June 16, 1777.

GRETSER (James), a learned German, was born at Marcdorf about 1561, and entered among the ſociety of Jeſuits at 17. When he had finiſhed his ſtudies, he was appointed a profeſſor at Ingolſtad. He ſpent 24 years there; teaching philoſophy, morality, and ſchool-divinity. Theſe employments did not hinder him from being conſtant at prayers, and compoſing a prodigious number of books. The catalogue of them, as given by Niceron, conſiſts of near 153 articles; which, he tells us, were copied by him from the propoſals, publiſhed in 1753, for printing an edition of all Gretſer's works at Ratiſbon in 17 vols. folio. His great erudition was attended with a ſurpriſing modeſty; he could not bear to be commended. The inhabitants of Maredorf were

desirous of having his picture, to hang it up in their house; but, when informed of the earnest application they had made to his superiors for that purpose, he was heartily vexed; and told them, that if they wanted his picture, they need but draw that of an ass. To make themselves amends, they purchased all his works, and devoted them to the use of the public. He died at Ingolstad, in 1635. He spent his whole life in writing against protestants, and in defending the order to which he belonged. Some authors have bestowed very great encomiums upon him.

His works were printed, according to the proposals abovementioned, at Ratisbon 1739, 17 vols folio.

GREVENBROECK, a flemish painter, excelled in sea-pieces, and was remarkable for the accuracy with which he delineated minute objects. He flourished in the seventeeth century.

GREVILLE (Fulk or Foulk), lord Brooke, an ingenious writer, was the eldest son of Sir Fulk Greville of Beauchamp-court (at Alcaster) in Warwickshire, and born there in 1554. It is conjectured, that he was educated at the school in Shrewsbury: whence he was removed to Cambridge, and admitted a fellow-commoner at Trinity-college; and some time after, making a visit to Oxford, he became a member of that university, but of what college is not certain. Having completed his academical studies, he travelled abroad to finish his education; and upon his return, being well accomplished, was introduced to the court of queen Elizabeth by his uncle Robert Greville, where he was esteemed a most ingenious person, and particularly favoured by the lovers of arts and sciences. He was soon nominated to some beneficial employment in the court of marches of Wales by his kinsman Sir Henry Sidney, then lord president of that court and principality.

Our author was not then above twenty-two years of age, so that this post may be esteemed an honourable attestation of his merit. But the nature of it did not please him; his ambition prompted him to another course of life. He had already made some advances in the queen's favour, had attained a competent familiarity with the modern languages, and some expertness in the martial exercises of those times: these were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and promised a quicker way of raising him to some of the first posts in the state. In reality he was so eager to advance his fortune in this line, that, to gratify his desire, he ventured to incur his royal mistress's displeasure, and made several attempts in it, not only with but even without her majesty's consent. Out of many of these we have an account of the few following from his own pen. First, when the two mighty armies of Don John and the duke Casimire were to meet in the Low-countries, he applied

plied and obtained her majeſty's leave under her own hand to go thither; but, after his horſes with all other preparations were ſhipped at Dover, the queen (who always diſcouraged theſe excurſions) ſent her meſſenger, Sir Edward Dyer, with her mandate to ſtop him. He was ſo much vexed at this diſappointment, that afterwards, when ſecretary Walſingham was ſent ambaſſador in 1578. to treat with thoſe two princes, an opportunity of ſeeing an affair, in which ſo much chriſtian blood and ſo many chriſtian empires were concerned, was ſo tempting, that he reſolved not to riſque a denial, and therefore ſtole away without leave, and went over with the ſecretary incog. The conſequence was, that, at his return, the queen forbade him her preſence for many months. To the ſame ambition may alſo be referred his engagement with Sir Philip Sidney to accompany Sir Francis Drake in his laſt expedition but one, to the Weſt-Indies in 1515, in which they were both fruſtrated by the ſame authority.

Again, when the earl of Leiceſter was ſent general of her majeſty's forces the ſame year, and had given Mr. Greville the command of one hundred horſe, "Then I," to uſe his own words, "giving my humour over to good order, yet found that neither the interceſſion of this grandee, ſeconded with my own humble ſuit, and many other honourable friends of mine, could prevail againſt the conſtant courſe of this excellent lady [the queen] with her ſervants, ſo as I was forced to tarry behind, and for this importunity of mine to change my courſe, and ſeem to preſs nothing before my ſervice about her; this princeſs of government as well as kingdoms made me live in her court a ſpectacle of diſfavour too long as I conceived."

During his excurſions abroad, his royal miſtreſs granted him the reverſion of two of the beſt offices in the court of the marches of Wales, one of which falling to him in 1580, he met with ſome difficulties about the profits. In this conteſt, he experienced the friendſhip of Sir Philip Sidney, who by a letter written to his father's ſecretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppoſe his couſin Greville's title in any part or conſtruction of his patents; and a letter of Sir Francis Walſingham to the preſident, the next day, April 11, put an end to the oppoſition that had been made from another quarter. This office appears to be clerk of the ſignet to the council of Wales, which is ſaid to have brought him in yearly above 2000l. ariſing chiefly from the proceſſes which went out of that court, all of which are made out by that officer. He was alſo conſtituted ſecretary for South and North Wales by the queen's letters patent, bearing date April 25, 1683. In the midſt of theſe civil employments, he made a conſpicuous figure in the martial line, when the french ambaſſadors,

baſſadors, accompanied by great numbers of their nobility, were in England a ſecond time to treat of the queen's marriage with the duke of Anjou, in 1581. Tilts and tournaments were the courtly entertainments in thoſe days; and they were performed in the moſt magnificent manner on this occaſion by two noblemen, beſide Sir Philip Sidney and Fulk Greville, who with the reſt behaved ſo gallantly as to win the reputation of a moſt gallant knight. In 1586, theſe two friends were ſeparated by the unfortunate death of the former, who in his death bequeathed to his dear friend one moiety of his books.

In 1568 Mr. Greville attended his kinſman, the earl of Eſſex to Oxford, and among other perſons in that favourite's train was created M. A. April 11, that year. In 1558, he was accuſed to the lords of the council, by a certificate of ſeveral gentlemen borderers upon Farickwood in Warwickſhire, of having made waſte there to the value of 14,000l. but the proſecution ſeems to have been dropped, and, October 1597, he received the honour of knighthood. In the beginning of March the ſame year, he applied for the office of treaſurer of the war; and about two years afterwards, in the 41ſt of Elizabeth, he obtained the place of treaſurer of marine cauſes for life. In 1599, a commiſſion was ordered to be made out for him as rear-admiral of the fleet, which was intended to be ſent forth againſt another threatened invaſion by the ſpaniards.

During this glorious reign, he frequently repreſented his county in the Houſe of Commons, together with Sir Thomas Lacy; and it has been obſerved that a better choice could not have been made, as both of them were learned, wiſe, and honeſt. He continued a favourite of queen Elizabeth to the end of her reign. The beginning of the next opened no leſs in his favour. At the coronation of James I. July 15. 1603, he was made K. B. and his office of ſecretary to the council of the court of marches of Wales was confirmed to him for life, by a patent bearing date July 24. In the ſecond year of this king, he obtained a grant of Warwick caſtle. He was greatly pleaſed with this favour, and, the caſtle being in a ruinous condition, he laid out at leaſt 20,000l. in repairing it.

He was afterwards poſſeſſed of ſeveral very beneficial places in the marches court of Wales, and at preſent he ſeems to have confined his views within the limits of theſe offices. He perceived the meaſures of government quite altered, and the ſtate waning from the luſtre in which he had ſeen it ſhine: beſides, he had little hopes of being preferred to any thing conſiderable in the miniſtry, as he met with ſome diſcouragements from Sir Robert Cecil, the ſecretary, and the perſons in power. In this poſition of affairs, he ſeems to have formed ſome ſchemes of retirement, in order to write the hiſtory of

queen

queen Elizabeth's life. In which view he drew up a plan, commencing with the union of the two roſes in the marriage of Henry VII. and had made ſome progreſs in the execution of it; but the peruſal of the records in the council cheſt being denied him by the ſecretary, as he could not complete his work in that authentic and ſubſtantial manner as became him, he broke off the deſign, and diſpoſed himſelf to reviſe the product of his juvenile ſtudies and his poetical recreations with Sir Philip Sidney.

During the life of the treaſurer Cecil, he obtained no advancement in the court or ſtate; but, in 1615, ſome time after his death, was made under-treaſurer and chancellor of the exchequer; in conſequence of which, he was called to the board of privy-council. In 1617, he obtained from the king a ſpecial charter, confirming all ſuch liberties as had been granted to any of his anceſtors in behalf of the town of Alceſter, upon a new reſerved rent of ten ſhillings a year; and, in 1620, was created lord Brooke of Beauchamp-court. He obtained this dignity as well by his merit and fidelity in the diſcharge of his offices as by his noble deſcent from the Nevils, Willoughbys de Brooks, and Beauchamps. September 1621, he was made one of the lords of the king's bed-chamber, whereupon reſigning his poſt in the exchequer, he was ſucceeded therein by Richard Weſton, afterwards earl of Portland. After the demiſe of king James, he continued in the privy-council of Charles I. in the beginning of whoſe reign he founded a hiſtory-lecture in the univerſity of Cambridge, and endowed it with a ſalary of 100l. per annum. He did not long ſurvive this laſt act of generoſity; for, though he was a munificent patron of learning and learned men, he at laſt fell a ſacrifice to the extraordinary outrage of a diſcontented domeſtic. The account we have of this fatal event is, that his lordſhip, neglecting to reward one Ralph Heywood, who had ſpent the greateſt part of his life in his ſervice, this attendant expoſtulated thereupon with his lordſhip in his bed-chamber, at Brook-houſe in Holborn; and, being ſeverely reproved for it, preſently gave his lordſhip a mortal ſtab in the back with a knife or ſword; after which he withdrew into another room, and, locking the door, murdered himſelf with the ſame weapon. He died September 30, 1628; and his corpſe being wrapt in lead was conveyed from Brook-houſe, Holborn, to Warwick; where it was interred on the north ſide of the choir of St Mary's church there, in his own vault, which had formerly been a chapter-houſe of the church; and where, upon his monument, there is this inſcription: "FULKE GREVILLE, Servant to QUEEN ELIZABETH, Counſellor to KING JAMES, and Friend to SIR PHILIP SIDNEY. Tropheum Peccati." Indeed, he

he made his dear friend the great exemplar of his life in every thing; and Sidney being often celebrated as the patron of the Muſes in general as well as Spenſer in particular, ſo we are told, lord Brooke deſired to be known to poſterity under no other character than that of Shakſpeare's and Ben Jonſon's maſter, lord-chancellor Egerton, and biſhop Overal's patron. His lordſhip alſo obtained the office of Clarencieux at arms for Mr. Camden, who very gratefully acknowledged it in his life-time, and at his death left him a piece of plate in his will. He alſo raiſed John Speed from a mechanic to be an hiſtorio-grapher.

His lordſhip had an elegant taſte for all kinds of polite learning, but his inclination as well as his genius led him particularly to hiſtory and poetry. Hence, with reſpect to the former, it was that lord Bacon ſubmitted his "Life of Henry VII." to his peruſal and animadverſions. And his extraordinary kindneſs to Sir William Davenant muſt be added to other conſpicuous evidences of the latter; that poet he took into his family when very young, and was ſo much delighted with his promiſing g nius, that, as long as the patron lived, the poet had his reſidence with him, and probably formed the plan of ſome of his firſt plays under his lordſhip's encouragement, ſince they were publiſhed ſoon after his death. This noble lord was never married, ſo that his honour falling by the patent to his kinſman Robert Greville, he directed his eſtate alſo by his will to go along with it to the ſame relation, being next of kin to him.

GREVIN (James), a famous french poet and phyſician, born at Clermont, in Beauvoiſis, in 1538. He began early to write, and practiſed phyſic with ſucceſs. He was long retained in the ſervice of Margaret of France, ducheſs of Savoy, whom he followed to Piedmont. He died at Turin the 5th of November 1573, aged thirty-two. There are three plays extant of his: "The Treaſurer's Wife," a comedy, in 1558; the "Death of Cæſar," a tragedy; and the "Frighted Ones, [Les Eſtahis]" a comedy, both acted the ſame day at the college of Beauvais. Grevin, though ſnatched away by a premature-death, had acquired a great reputation, not only as a poet, but as a phyſician. Our authors give him this favourable teſtimony, "that he effaced all who preceded him on the french ſtage, and that eight or ten ſuch poets as he would have put it on a good footing. His verſification is eaſy and ſmooth, eſpecially in his comedies, and his plots are well contrived." His poems and plays were printed at Paris, 8vo. 1561. He left alſo a "Treatiſe on Poiſons," and an "Apology for Antimony," both tranſlated into latin and printed in 4to. He was a calviniſt and united with Rochambeau and Florence Chriſtian

Chriſtian in writing their ingenious poem, entituled, "The Temple," which they wrote againſt Ronſard, who had abuſed the calviniſts in his diſcourſe on the "Miſeries of Time."

GREVIUS, or GRÆVIUS (JOHN GEORGE), a great latin critic, was born January 29, 1632, at Naumbourg, in Saxony; and, having laid a good foundation of claſſical learning in his own country, was ſent to finiſh his education at Leipſic, under the profeſſors Rivinus and Strauchius. This laſt was his relation by the mother's ſide, and ſat opponent in the profeſſor's chair, when our author performed his exerciſe for his degree; on which occaſion he maintained a theſis, "De Moribus Germanorum." As his father deſigned to breed him to the law, he applied himſelf a while to that ſtudy, but not without devoting much of his time to polite literature, which he affected moſt, and which he afterwards made the ſole object of his application. With this view he removed to Deventer in Holland, attended the lectures of John Francis Gronovius; and, converſing with him, became entirely fixed in his reſolution. He was ſingularly pleaſed with this profeſſor, ſo that he ſpent two years in theſe ſtudies under his direction, and profited ſo much thereby, that he afterwards frequently aſcribed all his knowledge to the aſſiſtance of this maſter. However, reſolving to make uſe of all advantages for improving himſelf, he went thence firſt to Leyden to hear Daniel Heinſius, and next to Amſterdam; where, attending the lectures of Alexander Morus and David Blondel, this laſt perſuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calviniſm.

Mean while, his reputation increaſed daily, and was now raiſed ſo high, though but twenty-four years of age, that he was judged qualified for the chair; and, upon the death of Schulting, actually nominated to the profeſſorſhip of Duiſburg by the elector of Brandenburgh: who at the ſame time yielded to his deſire of viſiting Antwerp, Bruſſels, Lorrain, and the neighbouring countries; in order to complete the plan he had laid down for finiſhing his ſtudies before he entered upon the exerciſe of his office. Young as he was, he appeared every way equal to the employ; but held the place no longer than two years; when he cloſed with an offer of the profeſſorſhip of Deventer, which, though of leſs value than Duiſburg, was more acceptable to him on many accounts. He had a ſingular affection for the place, where firſt he indulged his inclination for theſe ſtudies. He had the pleaſure of ſucceeding his much-beloved Gronovius, and that too by a particular recommendation on his removal to Leyden. It muſt be remembered alſo, that he was a proſelyte to Calvin in the eſtabliſhed religion at Deventer, not eaſily, if at all, tolerated at Duiſburg; and

and laſtly, in Holland, there was a fairer proſpect of preferment Accordingly, in 1661, the States of Utrecht made him profeſſor of eloquence in that univerſity in the room of Paulus Æmilius.

Here he fixed his ambition, and reſolved to move no more. In this temper he rejected ſolicitations both from Amſterdam and Leyden. The elector Palatine likewiſe attempted in vain to draw him to Heydelberg, and the republic of Venice to Padua. He was in a manner naturalized to Holland: and the States of Utrecht, being determined not to part if poſſible with him, laid freſh obligations upon him; and, in 1673, added to that of eloquence the profeſſorſhip of politics and hiſtory. In theſe ſtations he had the honour to be ſought after by perſons of different countries; ſeveral coming from Germany for the benefit of his inſtructions, many from England. He had filled all theſe poſts, with a reputation nothing inferior to any of his time, for more than thirty years, when he was ſuddenly carried off with an apoplexy, January 11, 1703, in his 71ſt year.

He had eighteen children by his wife, whom he married in 1656, but was ſurvived only by four daughters. One of his ſons, a youth of great hopes, died 1692, in his 23d year, while he was preparing a new edition of Callimachus, which was finiſhed afterwards by his father, and printed in 1697.

Grevius did great ſervice to the republic of letters, not ſo much by original productions of his own, as by procuring many editions of authors, which he enriched with notes and excellent prefaces, as Heſiod, Callimachus, Suetonius, Cicero, Florus, Catullus, Tibullus, Propertius, Juſtin, Cæſar, Lucian. He publiſhed alſo, of the moderns, Caſaubon's "Letters," ſeveral pieces of Meurſius, Huet's "Poemata," Junius "De pictura veterum," Eremita "De Vita aulica & civili," and others of leſs note. But his *chef a' œuvre* is his "Theſaurus Antiquitatum Romanarum," in 12 vols. folio; to which he added afterwards "Theſaurus Antiq. & Hiſtor. Italiæ," which were printed after his death, 1704, in 3 vols. folio. There alſo came out in 1707, "J. G. Grevii Prælectiones & CXX Epiſtolæ collectæ ab Alb. Fabricio;" to which was added "Burmanni Oratio dicta in Græevii funere," to which we are obliged for the particulars of this memoir. In 1717 was printed "J. G. Græevii Orationes quas Ultrajecti habuit," 8vo. A great number of his letters were publiſhed by Burman in his "Sylloge Epiſtolarum," in 5 vols. 4to. And the late Dr. Mead was poſſeſſed of a collection of original letters in MS. written to Grevius by the moſt eminent perſons in learning, as Baſnage, Bayle, Burman, Le Clerc, Faber, Fabricius, Gronovius, Kuſter, Limborch, Puffendorff, Salmaſius, Spanheim, Spinoſa,

Spinoſa, Tollius, Bentley, Dodwell, Locke, Potter, Abbé Boſſuet, Bignon, Harduin, Huet, Menage, Spon, Vaillant, &c. from the year 1670 to 1703, when Grevius died.

GREUZE, one of the fineſt painters of whom France can boaſt. His works are diſtinguiſhed by a thouſand circumſtances, which render them the delight of all ſpectators. His Pere de famille, in which is repreſented the old man giving his daughter, with a portion, to an honeſt lad, whom he inſtructs in his duty, is wonderful, natural, and expreſſive: and contains many moſt inimitable touches: his Filial Piety, or the Effect of the old Man's Inſtructions, is likewiſe worthy of all the praiſe that can be beſtowed on it. The figure of the paralytic old man is deſigned in a moſt ſuperior manner; the airs of all the heads, particularly thoſe of the man and his wife, are finely expreſſive: the different characteriſtical degrees of grief, in the group around him, exquiſitively imagined and executed in the happieſt manner; the attitudes fine, the ages all diſtinctly marked; and, in a word, every point of compoſition united to render the picture worthy of the artiſt. His piece repreſenting a young woman, her head reclined upon her hand, bewailing the loſs of a canary bird, which lies dead in a cage, is a work of moſt inimitable expreſſion: nothing but life itſelf can equal the ſpirit and ſtriking truth of this piece. His portraits have all great merit; and his merely groteſque pieces are full of life and expreſſion.

GREW (Obadiah), a worthy pariſh prieſt, was born, 1607, at Atherſton in Warwickſhire; and, having been well grounded in grammar-learning under his uncle Mr. John Deniſon, was ſent to Baliol-college in Oxford, in 1624. Here purſuing his ſtudies carefully, he became qualified for academical honours; and, taking both his degrees in arts at the regular times, he entered at twenty-eight years of age into the prieſthood. In the beginning of the civil wars, he ſided with the parliament party, took the covenant, and, at the requeſt of the corporation of Coventry, became miniſter of the great pariſh of St. Michael in that city. He filled this ſtation by a conſcientious performance of all his duties. The ſoundneſs of his doctrine according to his perſuaſion, the prudence and ſanctity of his converſation, the vigilancy and tenderneſs of his care, were of that conſtant tenor, that he ſeemed to do all which the beſt writers upon the paſtoral office tell us ſhould be done. As he ſided with the preſbyterians againſt the hierarchy, ſo he joined with that party alſo againſt the deſign of deſtroying the king. In this, as in other things, he acted both with integrity and courage, of which we have the following remarkable inſtance: In 1648, when Cromwell, then lieutenant-general, was at Coventry upon his march towards Lon-

don, Mr. Grew took this opportunity to repreſent to him the wickedneſs of the deſign, then more viſibly on foot, for taking off his majeſty, and the ſad conſequences thereof, ſhould it take effect; earneſtly preſſing him to uſe his endeavours to prevent it, and not ceaſing to ſolicit him, till he obtained his promiſe for it. Nor was he ſatisfied with this; afterwards, when the deſign became too apparent, he addreſſed a letter to him, reminding him of his promiſe, and took care to have his letter delivered into Cromwell's own hands.

In 1651, he accumulated the degrees of divinity, and completed that of doctor the enſuing act, when he preached the "Concio ad Clerum" with applauſe. In 1654, he was appointed one of the aſſiſtants to the commiſſioners of Warwickſhire, for the ejection of ſuch as were then called ſcandalous, ignorant, and inſufficient miniſters and ſchoolmaſters. He continued at St. Michael's, greatly eſteemed and beloved among his pariſhioners, till his majeſty's reſtoration; after which he ſeems to have reſigned his benefice in purſuance to the act of conformity in 1661. It does not appear that he engaged among the conventiclers after his deprivation; but it is certain that he preſerved the reſpect and affection of the citizens of Coventry till his death, which happened October 22, 1608. He publiſhed "A Sinner's Juſtification by Chriſt, &c. delivered in ſeveral Sermons on Jer. ii. 6. 1670." 8vo. and "Meditations upon our Saviour's Parable of the prodigal Son, &c. 1678," 4to. both at the requeſt, and for the common benefit, of ſome of his quondam pariſhioners.

GREW (NEHEMIAH), ſon of the preceding, a learned writer and phyſician, who, being apparently bred up in his father's principles of nonconformity, was ſent abroad to complete his education in one of the foreign univerſities. There he took the degree of M. D. after which, reſolving to ſettle in London, he ſtood candidate for an honorary fellowſhip in the College of Phyſicians there, and was admitted September 30, 1680. He grew into an extenſive practice by his merit, which had recommended him to the Royal Society; where he was choſen fellow ſome years before, and, upon the death of Mr. Oldenburg their ſecretary, ſucceeded him in that poſt on St. Andrew's day, 1677. In conſequence whereof, he carried on the publication of the "Philoſophical Tranſactions" from January enſuing till the end of February 1678. In the mean time, purſuant to an order of council of July 18 that year, he drew up "A Catalogue of the natural and artificial Rarities belonging to the Society." This was publiſhed under the title of "Muſeum Regalis Societatis, &c. 1681," folio, and was followed by "A comparative Anatomy of the Stomach and Guts, begun, &c. 1681," folio; and "The

"The Anatomy of Plants, &c. 1612," folio. After this he continued to employ the preſs for the ſervice of the public, and his own reputation at the ſame time, ſince he printed ſeveral other treatiſes much eſteemed by the learned world [K], both at home and abroad, being moſtly tranſlated into Latin by foreigners. Thus he paſſed his time with the reputation of a learned author and an able practitioner in his profeſſion till his death, which happened ſuddenly on Lady-day, 1711.

GREY (Lady JANE), an illuſtrious perſonage of the blood royal of England by both parents: her grandmother on her father's ſide, Henry Grey, marquis of Dorſet, being queen-conſort to Edward IV; and her grandmother on her mother's, lady Frances Brandon, being daughter to Henry VII. queen dowager of France, and mother of Mary queen of Scots. Lady Jane was born, 1537, at Bradgate, her father's ſeat in Leiceſterſhire, and very early gave aſtoniſhing proofs of the pregnancy of her parts; inſomuch, that upon a compariſon with Edward VI. who was partly of the ſame age, and thought a kind of miracle, the ſuperiority has been given to her in every reſpect. Her genius appeared in the works of her needle, in the beautiful character in which ſhe wrote; beſides which, ſhe played admirably on various inſtruments of muſic, and accompanied them with a voice exquiſitely ſweet in itſelf, and aſſiſted by all the graces that art could beſtow. Theſe, however, were only inferior ornaments in her character; and, as ſhe was far from priding herſelf upon them, ſo, through the rigour of her parents in exacting them, they became her grief more than her pleaſure.

Her father had himſelf a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer, both men of diſtinguiſhed learning, whom he employed as tutors to his daughter; and under whoſe inſtructions ſhe made ſuch a proficiency as amazed them both. Her own language ſhe ſpoke and wrote with peculiar accuracy: the french, italian, latin, and it is ſaid greek, were as

[K] Theſe are, 1. "Obſervations touching the Nature of Snow," in Phil. Tranſ. No. 92. 2. "The Deſcription and Uſe of the Pores in the Skin of the Hands and Feet" Ibid. No. 159. for May, 1684. 3. "Tractatus de ſalis cathartici amari in agris Ebathamenſibus & hujuſmodi aliis contenti natura & uſa, 1695," 12mo. 4. "Coſmologia Sacra: or a Diſcourſe of the Univerſe, as it is the Creature and Kingdom of God: chiefly written to demonſtrate the Truth and Excellence of the Bible, which contains the Laws of this Kingdom in the lower World, 1701," fol. This is his capital piece, was univerſally read, and among others ſoon drew the eyes of Mr. Bayle; who, finding ſome of his principles in danger thereby, thought proper to attack it: but a defence appeared ſoon after in the "Bibliotheque Choiſie," Tom. V. written by Le Clerc, who had printed an abridgement of the "Coſmologia" in Tom. I. II. and III. of the ſame "Bibliotheque."

natural to her as her own. She not only underſtood them, but ſpoke and wrote them with the greateſt freedom: ſhe was verſed likewiſe in hebrew, chaldee, and arabic, and all this while a mere child. She had alſo a ſedateneſs of temper, a quickneſs of apprehenſion, and a ſolidity of judgement, that enabled her not only to become the miſtreſs of languages, but of ſciences; ſo that ſhe thought, ſpoke, and reaſoned, upon ſubjects of the greateſt importance, in a manner that ſurprized all. With theſe endowments, ſhe had ſo much mildneſs, humility, and modeſty, that ſhe ſet no value upon thoſe acquiſitions. She was naturally fond of literature, and that fondneſs was much heightened as well by the ſeverity of her parents in the feminine part of her education, as by the gentleneſs of her tutor Aylmer in this: when mortified and confounded by the unmerited chiding of the former, ſhe returned with double pleaſure to the leſſons of the latter, and ſought in Demoſthenes and Plato, who were her favourite authors, the delight that was denied her in all other ſcenes of life, in which ſhe mingled but little, and ſeldom with any ſatisfaction. It is true, her alliance to the crown, as well as the great favour in which the marquis of Dorſet her father ſtood both with Henry VIII. and Edward VI. unavoidably brought her ſometimes to court, and ſhe received many marks of Edward's attention; yet ſhe ſeems to have continued for the moſt part in the country at Bradgate.

Here ſhe was with her beloved books in 1550, when the famous Roger Aſcham called on a viſit to the family in Auguſt; and all the reſt of each ſex being out a-hunting, he went to wait upon lady Jane in her apartment, and found her reading the "Phædon" of Plato in the original greek. Aſtoniſhed at it, after the firſt compliments, he aſked her, why ſhe loſt ſuch paſtime as there needs muſt be in the park; at which ſmiling, ſhe anſwered, "I wiſt all their ſport in the park is but a ſhadow to that pleaſure that I find in Plato. Alas, good folk, they never felt what true pleaſure meant." This naturally leading him to enquire how a lady of her age had attained to ſuch a depth of pleaſure both in the Platonic language and philoſophy, ſhe made the following very remarkable reply: "I will tell you, and I will tell you a truth, which perchance you will marvel at. One of the greateſt benefits which ever God gave me is, that he ſent me ſo ſharp and ſevere parents, and ſo gentle a ſchoolmaſter. For when I am in preſence either of father or mother, whether I ſpeak, keep ſilence, ſit, ſtand, or go, eat, drink, be merry or ſad, be ſewing, playing, dancing, or doing any thing elſe, I am ſo ſharply taunted, ſo cruelly threatened, yea preſently ſometimes with pinches, rips, and bobs, and other ways (which I will

not name, for the honour I bear them) ſo without meaſure miſordered, that I think myſelf in hell, till time come that I muſt go to Mr. Aylmer, who teacheth me ſo gently, ſo pleaſantly, with ſuch fair allurements to learning, that I think all the time nothing while I am with him; and, when I am called from him, I fall on weeping, becauſe whatſoever I do elſe but learning is full of grief, trouble, fear, and wholly miſliking unto me. And thus my book hath been ſo much my pleaſure, and bringeth daily to me more pleaſure and more, and that in reſpect of it all other pleaſures in very deed be but trifles and troubles unto me." What reader is not melted with this ſpeech? What ſcholar does not envy Aſcham's felicity at this interview? He was indeed very deeply affected with it, and to that impreſſion we owe the diſcovery of ſome farther particulars concerning this lovely ſcholar.

At this juncture he was going to London in order to attend Sir Richard Morriſon on his embaſſy to the emperor Charles V. and in a letter wrote the December following to the deareſt of his friends [L], having informed him that he had had the honour and happineſs of being admitted to converſe familiarly with this young lady at court, and that ſhe had written a very elegant letter to him, he proceeds to mention this viſit at Bradgate, and his ſurpriſe thereon, not without ſome degree of rapture. Thence he takes occaſion to obſerve, that ſhe both ſpoke and wrote greek to admiration; and that ſhe had promiſed to write him a letter in that language, upon condition that he would ſend her one firſt from the emperor's court. But this rapture roſe much higher while he was penning a letter addreſſed to herſelf the following month. There, ſpeaking of this interview, he aſſures her, that among all the agreeable varieties which he had met with in his travels abroad, nothing had occurred to raiſe his admiration like that incident in the preceding ſummer when he found her, a young maiden by birth ſo noble, in the abſence of her tutor, and in the ſumptuous houſe of her moſt noble father, at a time too when all the reſt of the family, both male and female, were regaling themſelves with the pleaſures of the chace; I found, continues he, ὦ Ζεῦ καὶ Θεοὶ, O Jupiter and all ye Gods! I found, I ſay, the divine virgin diligently ſtudying the divine "Phædo" of the divine Plato in the original greek. Happier certainly in this reſpect than in being deſcended, both on the father and mother's ſide, from kings and queens. He then puts her in mind of the greek epiſtle ſhe had promiſed; prompted her to write another alſo to his friend Sturmius, that what he had ſaid of her, whenever he came, might be rendered credible by ſuch authentic evidence

[L]. Sturmius. See art. ASCHAM.

If lady Jane received this letter in the country, yet it is probable ſhe did not ſtay there long after, ſince ſome changes happened in the family which muſt have brought her to town; for, her maternal uncles, Henry and Charles Brandon, both dying at Bugden, the biſhop of Lincoln's palace, of the ſweating ſickneſs, her father was created duke of Suffolk, October 1551; Dudley earl of Warwick was alſo created duke of Northumberland the ſame day, and in November the duke of Somerſet was impriſoned for a conſpiracy againſt him as privy-counſellor. During this interval, came the queen-dowager of Scotland from France, who, being magnificently entertained by king Edward, was alſo, among other ladies of the blood royal, complimented as her grandmother, by lady Jane, who was now at court, and much in the king's favour. In the ſummer of 1552, the king made a great progreſs through ſome parts of England, during which, lady Jane went to pay her duty to his majeſty's ſiſter, the lady Mary, at Newhall in Eſſex; and in this viſit her piety and zeal againſt popery prompted her to reprove the lady Anne Wharton for making a curteſy to the hoſt, which, being carried by ſome officious perſon to the ear of the princeſs, was retained in her heart, ſo that ſhe never loved lady Jane afterwards; and, indeed, the events of the following year were not likely to work a reconciliation.

The dukes of Suffolk and Northumberland, who were now, upon the fall of Somerſet, grown to the height of their wiſhes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverſe of fortune which, as things then ſtood, they foreſaw muſt happen upon his death. To obtain this end, no other remedy was judged ſufficient, but a change in the ſucceſſion of the crown, and transferring it into their own families. What other ſteps were taken, preparatory to this bold attempt, may be ſeen in the general hiſtory, and is foreign to the plan of this memoir, which is concerned only in relating the part that was deſtined for lady Jane to act in the intended revolution: but this was the principal part; in reality the whole centered in her. Thoſe excellent and amiable qualities, which had rendered her dear to all who had the happineſs to know her, joined to her near affinity to the king, ſubjected her to become the chief tool of an ambition, notoriouſly not her own. Upon this very account ſhe was married to the lord Guilford Dudley, fourth ſon to the duke of Northumberland, without being acquainted with the real deſign of the match, which was celebrated with great pomp in the latter end of May, ſo much to the king's ſatisfaction, that he contributed bounteouſly to the expence of it from the royal wardrobe. In the mean time, though the

populace were very far from being pleaſed with the exorbitant greatneſs of the duke of Northumberland, yet they could not help admiring the beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and ſplendor attending their nuptials was the laſt gleam of joy that ſhone in the palace of Edward, who grew ſo weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch; and, having firſt made all ſuch colourable objections as the affair would admit againſt his majeſty's two ſiſters, Mary and Elizabeth, as well as Mary queen of Scots, he obſerved, that, "the lady Jane, who ſtood next upon the royal line, was a perſon of extraordinary qualities; that her zeal for the reformation was unqueſtioned; that nothing could be more acceptable to the nation than the proſpect of ſuch a princeſs; that in this caſe he was bound to ſet aſide all partialities of blood and nearneſs of relation, which were inferior conſiderations, and ought to be over-ruled by the public good." To corroborate this diſcourſe, care was taken to place about the king thoſe who ſhould make it their buſineſs to touch frequently upon this ſubject, enlarge upon the accompliſhments of lady Jane, and deſcribe her with all imaginable advantages: ſo that at laſt, the king's affections ſtanding for this diſpoſition of the crown, he yielded to overlook his ſiſters and ſet aſide his father's will. Agreeably to which, a deed of ſettlement being drawn up in form of law by the judges, was ſigned by his majeſty, and all the lords of the council.

This difficult affair once accompliſhed, and the letters patent having paſſed the ſeals before the cloſe of the month, the next ſtep was to concert the propereſt method for carrying this ſettlement into execution, and till that was done to keep it as ſecret as poſſible. To this end Northumberland formed a project, which, if it had ſucceeded, would have made all things eaſy and ſecure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich, where the court then was; and ſhe had got within half a day's journey of that place when the king expired, July 6, 1553; but, having timely notice of it, ſhe thereby avoided the ſnare which had been ſo artfully laid to entrap her. The two dukes, Suffolk and Northumberland, found it neceſſary to conceal the king's deceaſe, that they might have time to gain the city of London, and to procure the conſent of lady Jane, who was ſo far from having any hand in this buſineſs, that as yet ſhe was unacquainted with the pains that had been taken to procure her the title of queen. At this juncture, Mary ſent a letter to the privy council, in which, though ſhe did not take the title of

queen, yet ſhe clearly aſſerted her right to the crown; took notice of their concealing her brother's death, and of the practice into which they had ſince entered; intimating, that there was ſtill room for reconciliation, and that, if they complied with their duty in proclaiming her queen, ſhe could forgive and even forget what was paſt: but in anſwer to this they inſiſted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they perſuaded the lady Mary to ſubmit.

Theſe previous ſteps being taken, and the tower and city of London ſecured, the council quitted Greenwich and came to London; and July 10, in the forenoon, the two laſt mentioned dukes repaired to Durham-houſe, where the lady Jane reſided with her huſband, as part of Northumberland's family. There the duke of Suffolk with much ſolemnity explained to his daughter the diſpoſition the late king had made of his crown by letters patent; the clear ſenſe the privy-council had of her right; the conſent of the magiſtrates and citizens of London; and, in concluſion, himſelf and Northumberland fell on their knees, and paid their homage to her as queen of England. The poor lady, ſomewhat aſtoniſhed at their diſcourſe, but not at all moved by their reaſons, or in the leaſt elevated by ſuch unexpected honours, returned them an anſwer to this effect: "That the laws of the kingdom and natural right ſtanding for the king's ſiſters, ſhe would beware of burdening her weak conſcience with a yoke which did belong to them; that ſhe underſtood the infamy of thoſe who had permitted the violation of right to gain a ſcepter; that it were to mock God and deride juſtice, to ſcruple at the ſtealing of a ſhilling, and not at the uſurpation of a crown. Beſides," ſaid ſhe, "I am not ſo young, nor ſo little read in the guiles of fortune, to ſuffer myſelf to be taken by them. If ſhe enrich any, it is but to make them the ſubject of her ſpoil; if ſhe raiſe others, it is but to pleaſure herſelf with their ruins; what ſhe adored but yeſterday is to-day her paſtime; and, if I now permit her to adorn and crown me, I muſt to-morrow ſuffer her to cruſh and tear me to pieces. Nay, with what crown does ſhe preſent me! a crown which hath been violently and ſhamefully wreſted from Catharine of Arragon, made more unfortunate by the puniſhment of Anne Boleyn, and others that wore it after her: and why then would you have me add my blood to theirs, and be the third victim, from whom this fatal crown may be raviſhed with the head that wears it? But in caſe it ſhould not prove fatal unto me, and that all its venom were conſumed, if fortune ſhould give me warranties of her conſtancy, ſhould I be well adviſed to take upon me theſe thorns, which would dilacerate, though not

kill

kill me outright; to burden myſelf with a yoke, which would not fail to torment me, though I were aſſured not to be ſtrangled with it? My liberty is better than the chain you proffer me, with what precious ſtones ſoever it be adorned, or of what gold ſoever framed. I will not exchange my peace for honourable and precious jealouſies, for magnificent and glorious fetters. And, if you love me ſincerely and in good earneſt, you will rather wiſh me a ſecure and quiet fortune, though mean, than an exalted condition, expoſed to the wind, and followed by ſome diſmal fall."

However, ſhe was at length prevailed upon, by the exhortations of her father, the interceſſion of her mother, the artful perſuaſions of Northumberland, and, above all, the earneſt deſires of her huſband, whom ſhe tenderly loved, to yield her aſſent to what had been and was to be done. And thus, with a heavy heart, ſhe ſuffered herſelf to be conveyed by water to the Tower, where ſhe entered with all the ſtate of a queen, attended by the principal nobility, and, which is very extraordinary, her train ſupported by the ducheſs of Suffolk, her mother, in whom, if in any of this line, the right of ſucceſſion remained. About ſix in the afternoon, ſhe was proclaimed with all due ſolemnities in the city; the ſame day ſhe alſo aſſumed the regal, and proceeded afterwards to exerciſe many acts of ſovereignty; but, paſſing over the tranſactions of her ſhort reign, which are the ſubject of the general hiſtory, it is more immediately our buſineſs to conclude this article with her behaviour on her fall. Queen Mary was no ſooner proclaimed, than the duke of Suffolk, who then reſided with his daughter in the tower, went to her apartment, and, in the ſofteſt terms he could, acquainted her with the ſituation of their affairs, and that, laying aſide the ſtate and dignity of a queen, ſhe muſt again return to that of a private perſon: to which, with a ſettled and ſerene countenance, ſhe made this anſwer: "I better brook this meſſage than my former advancement to royalty: out of obedience to you and my mother, I have grievouſly ſinned, and offered violence to myſelf. Now I do willingly, and as obeying the motions of my ſoul, relinquiſh the crown, and endeavour to ſalve thoſe faults committed by others (if at leaſt ſo great a fault can be ſalved) by a willing relinquiſhment and ingenuous acknowledgement of them.

Thus ended her reign, but not her misfortunes. She ſaw the father of her huſband, with all his family, and many of the nobility and gentry, brought priſoners to the tower for ſupporting her claim to the crown; and this grief muſt have met with ſome acceſſion from his being ſoon after brought to the block. Before the end of the month, ſhe had the mortification

tification of ſeeing her own father, the duke of Suffolk, in the ſame circumſtances with herſelf; but her mother, the ducheſs, not only remained exempt from all puniſhment, but had ſuch an intereſt with the queen as to procure the duke his liberty on the laſt day of the month. Lady Jane and her huſband, being ſtill in confinement, were November 3, 1553, carried from the Tower to Guildhall with Cranmer and others, arraigned and convicted of high treaſon before judge Morgan, who pronounced on them ſentence of death, the remembrance of which afterwards affected him ſo far, that he died raving. However, the ſtrictneſs of their confinement was mitigated in December, by a permiſſion to take the air in the queen's garden, and other little indulgences. This might give ſome gleams of hope; and there are reaſons to believe the queen would have ſpared her life, if Wiat's rebellion had not happened; but her father's being engaged in that rebellion gave the miniſters an opportunity of perſuading the queen, that ſhe could not be ſafe herſelf, while lady Jane and her huſband were alive: yet Mary was not brought without much difficulty to take them off. The news made no great impreſſion upon lady Jane: the bitterneſs of death was paſſed; ſhe had expected it long, and was ſo well prepared to meet her fate, that ſhe was very little diſcompoſed.

But the queen's charity hurt her more than her juſtice. The day firſt fixed for her death was Friday February the 9th; and ſhe had, in ſome meaſure, taken leave of the world by writing a letter to her unhappy father, who ſhe heard was more diſturbed with the thoughts of being the author of her death than with the apprehenſion of his own[M]. In this

[M] There is ſomething ſo ſtriking in this letter, and ſo much above her years, that we cannot debar the reader from it. It is in theſe terms: "Father, although it pleaſeth God to haſten my death by you, by whom my life ſhould rather have been lengthened; yet can I ſo patiently take it, as I yield God more hearty thanks for ſhortening my woful days than if all the world had been given into my poſſeſſion with life lengthened to my will. And albeit I am well aſſured of your impatient dolors, redoubled many ways, both in bewailing your own wo, and alſo, as I hear, eſpecially my unfortunate eſtate; yet, my dear father, if I may without offence rejoice in my miſhaps, methinks in this I may account myſelf bleſſed; that, waſhing my hands with the innocency of my fact, my guiltleſs blood may cry before the Lord, mercy to the innocent; and yet, though I muſt needs acknowledge, that being conſtrained, and, as you well know continually aſſayed in taking the crown upon me, I ſeemed to conſent, and therein grievouſly offended the queen and her laws; yet do I aſſuredly truſt, that this my offence towards God is ſo much the leſs, in that, being in ſo royal an eſtate as I was, mine enforced honour never mixed with my innocent heart. And thus, good father, I have opened my ſtate to you, whoſe death at hand, although to you perhaps it may ſeem right woful, to me there is nothing that can be more welcome than from this vale of miſery to aſpire to that heavenly throne of all joys and pleaſure with Chriſt our Saviour; in whoſe ſtedfaſt faith, if it be lawful for the daughter to write ſo to her father, the Lord, that hitherto hath ſtrengthened you, ſo continue you, that at laſt we may meet in heaven, with the Father, Son, and Holy Ghoſt." Fox's Acts and Monuments.

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ſerene frame of mind, Dr. Feckenham, abbot of Weſtminſter, came to her from the queen, who was very deſirous ſhe ſhould die profeſſing herſelf a papiſt, as her father-in-law had done. The abbot was indeed a very fit inſtrument, if any had been fit for the purpoſe, having, with an acute wit and a plauſible tongue, a great tenderneſs in his nature. Lady Jane received him with much civility, and behaved towards him with ſo much calmneſs and ſweetneſs of temper, that he could not help being overcome with her diſtreſs: ſo that, either miſtaking or pretending to miſtake her meaning, he procured a reſpite of her execution till the 12th. When he acquainted her with it, ſhe told him, "that he had entirely miſunderſtood her ſenſe of her ſituation; that, far from deſiring her death might be delayed, ſhe expected and wiſhed for it as the period of her miſeries, and her entrance into eternal happineſs. Neither did he gain any thing upon her in regard to popery; ſhe heard him indeed patiently, but anſwered all his arguments with ſuch ſtrength, clearneſs, and ſteadineſs of mind, as ſhewed plainly that religion had been her principal care[N]. On Sunday evening, which was the laſt ſhe was to ſpend in this world, ſhe wrote a letter in the greek tongue, as ſome ſay, on the blank leaves at the end of a teſtament in the ſame language, which ſhe bequeathed as a legacy to her ſiſter the lady Catharine Grey; a piece which, if we had no other left, it is ſaid, were ſufficient to render her name immortal. In the morning, the lord Guilford earneſtly deſired the officers, that he might take his laſt farewel of her; which though they willingly permitted, yet upon notice ſhe adviſed the contrary, "aſſuring him that ſuch a meeting would rather add to his afflictions then increaſe his quiet, wherewith they had prepared their ſouls for the ſtroke of death; that he demanded a lenitive which would put fire into the wound, and that it was to be feared her preſence would rather weaken than ſtrengthen him; that he ought to take courage from his reaſon, and derive conſtancy from his own heart; that if his ſoul were not firm and ſettled, ſhe could not ſettle it by her eyes, nor conform it by her words; that he ſhou'd do well to remit this interview to the other world; that there, indeed, friendſhips were happy, and unions indiſſoluble, and that theirs would be eternal, if their ſouls carried nothing with them of terreſtrial, which might hinder them from rejoicing." All ſhe could do was, to give him a farewel out of a window, as he paſſed to the

[N] The particulars that paſſed betwixt her and Feckenham are well worth the reader's peruſal in Fox; and an account drawn up by herſelf of her diſpute with him about the real preſence is printed in the "Phœnix," Vol. II. p. 28.

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place of his diſſolution [o], which he ſuffered on the ſcaffold on Tower-hill with much Chriſtian meekneſs. She likewiſe beheld his dead body wrapped in a linen cloth, as it paſſed under her window to the chapel within the Tower.

And, about an hour after, ſhe was led to a ſcaffold: ſhe was attended by Feckenham, but was obſerved not to give much heed to his diſcourſes, keeping her eyes ſtedfaſtly fixed on a book of prayers which ſhe had in her hand. After ſome ſhort recollection, ſhe ſaluted thoſe who were preſent, with a countenance perfectly compoſed: then, taking leave of Dr. Feckenham, ſhe ſaid, "God will abundantly requite you, good Sir, for your humanity to me, though your diſcourſes gave me more uneaſineſs than all the terrors of my approaching death." She next addreſſed herſelf to the ſpectators in a plain and ſhort ſpeech; after which, kneeling down, ſhe repeated the Miſerere in Engliſh. This done, ſhe ſtood up and gave to her women her gloves and handkerchief, and to the lieutenant of the Tower her Prayer-book. In untying her gown, the executioner offered to aſſiſt her; but ſhe deſired he would let her alone; and turning to her women, they undreſſed, and gave her a handkerchief to bind about her eyes. The executioner, kneeling, deſired her pardon, to which ſhe anſwered, "moſt willingly." He deſired her to ſtand upon the ſtraw; which bringing her within ſight of the block, ſhe ſaid, "I pray diſpatch me quickly;" adding preſently after, "Will you take it off before I lay me down?" The executioner anſwered, "No, Madam." Upon this, the handkerchief being bound cloſe over her eyes, ſhe began to feel for the block, to which ſhe was guided by one of the ſpectators. When ſhe felt it, ſhe ſtretched herſelf forward, and ſaid, "Lord, into thy hands I commend my ſpirit;" and immediately her head was ſeparated at one ſtroke.

Her fate was univerſally deplored even by the perſons beſt-affected to queen Mary; and, as ſhe is allowed to have been a princeſs of great piety, it muſt certainly have given her much diſquiet to begin her reign with ſuch an unuſual effuſion of blood; eſpecially in the preſent caſe of her near relation, one formerly honoured with her friendſhip and favour, who had

[o] After this ſad ſight, ſhe wrote three ſhort ſentences in a table-book, in Greek, Latin, and Engliſh, to this purport. In Greek: "If his ſlain body ſhall give teſtimony againſt me before men, his moſt bleſſed ſoul ſhall render an eternal proof of my innocence in the preſence of God." In Latin to this effect: "The juſtice of man took away his body, but the divine mercy has preſerved his ſoul." The Engliſh ran thus: "If my fault deſerved puniſhment, my youth at leaſt and my imprudence were worthy of excuſe. God and poſterity will ſhew me favour."—This book ſhe gave to Sir John Bridges, the Lieutenant of the Tower, on the ſcaffold, at his intreaty to beſtow ſome memorial upon him, as an acknowledgement of his civility. Heylin.

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indeed uſurped, but without deſiring or enjoying, the royal diadem which ſhe aſſumed, by the conſtraint of an ambitious father and an imperious mother, and which at the firſt motion ſhe chearfully and willingly reſigned. This made her exceedingly lamented at home and abroad; the fame of her learning and virtue having reached over Europe, excited many commendations, and ſome expreſs panegyrics in different nations and different languages. Immediately after her death, there came out a piece, intuled, "The precious Remains of Lady Jane Grey," in quarto.

GREY (Dr. ZACHARY), an ingenious Engliſh ſcholar, was of a Yorkſhire family, and born about 1687. He was admitted of Jeſus-college in 1704, but afterwards removed to Trinity-hall, Cambridge, where he became LL.D. He was rector of Houghton-Conqueſt in Bedfordſhire, and vicar of St. Giles's and St. Peter's pariſhes in Cambridge; at which laſt he uſually paſſed the winter. He died November 25, 1766; having been twice married, and leaving two daughters. He was the author of near 30 publications, which any one who is curious about them may ſee in the "Anecdotes of Bowyer," by Nichols; but his edition of "Hudibras, 1744," 2 vols. 8vo. is the work which will probably keep his memory alive. Warburton, in his preface to Shakſpeare, "hardly thinks there ever appeared, in any learned language, ſo execrable an heap of nonſenſe, under the name of Commentaries, as hath lately been given us on this ſatiric poet:" and Henry Fielding, in the preface to his "Voyage to Liſbon," has introduced "the laborious much read Dr. Zachary Grey, of whoſe redundant notes on Hudibras he ſhall only ſay, that it is, he is confident, the ſingle book extant, in which above 500 authors are quoted, not one of which could be found in the collection of the late Dr. Mead." This is meant for wit; the former was the effect of a ſcurrilous and abuſive ſpirit: and we think our author has very well obſerved, in the language of Mr. Warton upon Shakſpeare, that, "'if Butler is worth reading, he is worth explaining; and the reſearches uſed for ſo valuable and elegant a purpoſe merit the thanks of genius and candor, not the ſatire of prejudice and ignorance."

GREY (Dr. RICHARD), an ingenious and learned Engliſh divine, was born in 1693, and went through Lincoln-college, Oxford, where he took the degree of M. A. January 16, 1718-19. He obtained early in life the rectory of Kilncote in Leiceſterſhire, and afterwards that of Hinton in Northamptonſhire; together with a prebend of St. Paul's. He was alſo, 1746, official and commiſſary of the arch-

archdeaconry of Leiceſter. In 1730, he publiſhed at Oxford a "Viſitation-Sermon;" and, the ſame year, "Memoria Technica; or a new Method of artificial Memory:" a fourth edition of which came out in 1756. At this time alſo appeared his "Syſtem of Engliſh Eccleſiaſtical Law, extracted from the Codex Juris Eccleſiaſtici Anglicani" of biſhop Gibſon, 8vo. This was for the uſe of young ſtudents deſigned for orders; and for this the univerſity gave him the degree of D. D. May 28, 1731. In 1736, he was the undoubted author of a large anonymous pamphlet, under the title of "The miſerable and diſtracted State of Religion in England, upon the Downfall of the Church eſtabliſhed," 8vo; and, the ſame year, printed another Viſitation-Sermon. He had printed an Aſſize-Sermon, in 1732, called, "The Great Tribunal." He publiſhed "A new and eaſy Method of learning Hebrew without points, 1738;" "Hiſtoriæ Joſephi," and "Paradigmata Verborum, 1739;" "Liber Jobi, 1742;" "Anſwer to Warburton's Remarks, 1744;" "The laſt Words of David, 1749;" "Nova Methodus Hebraicè diſcendi diligentius recognita, & ad Uſum Scholarum accommodata, &c. 1751." and, laſtly, an Engliſh tranſlation of Mr. Hawkins Browne's poem "De Animi Immortalitate, 1753." He died Feb. 28, 1771, in his 78th year; having been married, and leaving daughters.

GRIBALDUS (Matthew), a learned civilian of Padua, who left Italy in the 16th century, in order to make a public profeſſion of the Proteſtant religion; but who, like ſome other Italian converts, imbibed the hereſy of the Antitrinitarians. After having been profeſſor of civil law at Tubingen for ſome time, he quitted the employment, in order to eſcape the puniſhment he would have incurred, had he been convicted of his errors. He was ſeized at Bern, where he feigned to renounce his opinions, in order to eſcape very ſevere treatment; but as he relapſed again, and openly favoured the Heretics, who had been driven from Geneva, he would, as Beza intimates, certainly have been put to death, if the plague had not ſnatched him away in September 1564, and ſo ſecured him from being proſecuted for hereſy. In a journey to Geneva, during the trial of Servetus, he deſired to have a conference with Calvin, which Calvin at firſt refuſed, but afterwards granted; and then Gribaldus, though he came according to the appointed time and place, refuſed, becauſe Calvin would not give him his hand, till they ſhould be agreed on the articles of the Trinity. He was afterwards cited to appear before the magiſtrates, in order to give an account of his faith; but, his anſwers not being ſatisfactory, he was commanded to leave the city. He wrote ſeveral works, which

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are eſteemed by the public; as "Commentarii in legem de rerum miſtura, & de jure fiſci," printed in Italy. "Commentarii in pandectas juris," at Lyons. "Commentarii in aliquot præcipuos Digeſti, Codicis Juſtiniani, titulos, &c." at Frankfort, 1577. "Hiſtoria Franciſci Spiræ, cui anno 1548 familiaris aderat, ſecundum quæ ipſe vidit & audivit, Baſil, 1550." Sleidan declares, that Gribaldus was a ſpectator of the ſad condition of Spira, and that he wrote and publiſhed an account of it. "De methodo ac ratione ſtudendi in jure civili libri tres. Lyons 1544 and 1556." He is ſaid to have written this laſt book in a week.

GRIBNER (Michael Henry), a profeſſor of law at Wittenberg. He wrote ſeveral diſſertations, and many works on juriſprudence in Latin. He was alſo concerned in the "Leipſic Journal." He died in 1734. He is mentioned by Saxius, in his "Onomaſticon," in terms of conſiderable reſpect.

GRIERSON (Constantia), a very extraordinary woman, was born in the county of Kilkenny in Ireland. She died in 1733, at the age of 27; and was allowed to be an excellent ſcholar, not only in Greek and Roman literature, but in hiſtory, divinity, philoſophy, and mathematics. She gave a proof of her knowledge in the Latin tongue by her dedication of the Dublin edition of Tacitus to lord Carteret; and by that of Terence to his ſon, to whom ſhe likewiſe wrote a Greek epigram. She compoſed ſeveral fine poems in Engliſh, ſeveral of which are inſerted by Mrs. Barber amongſt her own. When lord Carteret was lord-lieutenant of Ireland, he obtained a patent for Mr. Grierſon, her huſband, to be the king's printer; and, to diſtinguiſh and reward her uncommon merit, had her life inſerted in it. Beſides her parts and learning, ſhe was alſo a woman of great virtue and piety. Mrs. Pilkington has recorded ſome particulars of her, and tells us, that, "when about eighteen years of age, ſhe was brought to her father, to be inſtructed in midwifery; that ſhe was miſtreſs of Hebrew, Greek, Latin, and French, and underſtood the mathematics as well as moſt men: and what," ſays Mrs. Pilkington, "made theſe extraordinary talents yet more ſurpriſing was, that her parents were poor illiterate country people; ſo that her learning appeared like the gift, poured out on the Apoſtles, of ſpeaking all the languages without the pains of ſtudy." Mrs. Pilkington enquired of her, where ſhe had gained this prodigious knowledge: to which Mrs. Grierſon ſaid, that "ſhe had received ſome little inſtruction from the miniſter of the pariſh, when ſhe could ſpare time from her needle-work, to which ſhe was cloſely kept by her mother." Mrs. Pilkington adds, that "ſhe

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wrote elegantly both in verſe and proſe; that her turn was chiefly to philoſophical or divine ſubjects; that her piety was not inferior to her learning; and that ſome of the moſt delightful hours ſhe herſelf had ever paſſed were in the converſation of this female philoſopher."

GRIFFET (HENRY), a jeſuit, born at Moulins in 1698. He was author of many works of different degrees of eſtimation. The principal of which were a new edition of Daniel's "Hiſtory of France," with many learned and curious diſſertations. The hiſtory of Louis XIII. in the concluding volumes, are original, and written by Griffet. He publiſhed alſo ſermons and other pious works. One of his moſt popular productions is "Delices des Pays Bas," in 5 vols. 12mo. a new edition, with conſiderable augmentations. He died at Bruſſels in 1775, and left the character not only of an induſtrious but very ſucceſsful writer.

GRIFFIER (JOHN), was commonly known by the appellation of old Griffier, and an eminent painter. Though born at Amſterdam, he was on the continent called the gentleman of Utrecht. He was celebrated for his ſtyle in painting landſcapes, which he enriched with buildings and figures. He alſo etched ſeveral prints of birds and beaſts after the deſigns of Francis Barlow. He died in 1718.

GRIFFIN, prince of Wales. We are induced to introduce the name of this perſonage in our work, becauſe he was the laſt ſovereign of that country. His ſubjects were againſt him and delivered him up to Edward the confeſſor, who put him to death at London in 1160.

GRIGNON (JAQUES), Florent le Comte calls him John Grignon. He was a native of France, and flouriſhed towards the end of the laſt century. His beſt works, I think, are his portraits, which he executed entirely with the graver; and ſome of them do him great credit. That of Francis Maria Rhima, an eccleſiaſtic, a ſmall upright oval plate, is executed in a very clear, good ſtyle. His hiſtorical plates and ſubjects, with figures, are by no means equally meritorious. They are dark and heavy, without effect, and in general very incorrectly drawn. He engraved ſome few of the plates for a work entituled "Les Tableaux de la Pénitence," in ſmall folio ſize, from the deſigns of Chauveau.

GRIMALDI (JOHH FRANCIS), a painter of Bologne, was born at Bologna in 1606, and ſtudied under the Caracci, to whom he was related. He was a good deſigner of figures, but became chiefly diſtinguiſhed for his landſcapes. When he arrived at Rome, Innocent X. did juſtice to his merit, and employed him to paint in the vatican and other places. This pontiff uſed to ſee him work, and talk familiarly with him.

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His reputation reached cardinal Mazarine at Paris, who ſent for him, ſettled a large penſion on him, and employed him for three years in embelliſhing his palace and the Louvre, by the order of Lewis XIII. The troubles of the ſtate, and the clamours raiſed againſt the cardinal, whoſe party he warmly eſpouſed, put him ſo much in danger, that his friends adviſed him to retire among the jeſuits. He was of uſe to them; for he painted them a decoration for the expoſition of the ſacrament during the holy days, according to the cuſtom of Rome. This piece was mightily reliſhed at Paris: the king honoured it with two viſits, and commanded him to paint ſuch another for his chapel at the Louvre. Grimaldi after that returned to Italy, and at his arrival at Rome found his great patron Innocent X. dead; but his two ſucceſſors Alexander VII. and Clement IX. honoured him equally with their friendſhip, and found him variety of employment. His colouring is vigorous and freſh, his touch beautiful and light, his ſites are pleaſant, his freſco admirable, his leafing enchanting, and his landſchapes, though ſometimes too green, may ſerve as models to thoſe who intend to apply themſelves to that branch of painting. He underſtood architecture, and has engraved in aqua fortis forty-two landſchapes in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as ſkilful in his profeſſion: he was generous without profuſion, reſpectful to the great without meanneſs, and charitable to the poor. The following inſtance of his benevolence may ſerve to characteriſe the man. A Sicilian gentleman, who had retired from Meſſina with his daughter, during the troubles of that country, was reduced to the miſery of wanting bread. As he lived over-againſt him, Grimaldi was ſoon informed of it; and in the duſk of the evening, knocking at the Sicilian's door, without making himſelf known, toſſed in money and retired. The thing happening more than once raiſed the Sicilian's curioſity to know his benefactor; who finding him out, by hiding himſelf behind the door, fell down on his knees to thank the hand that had relieved him: Grimaldi remained confuſed, offered him his houſe, and continued his friend till his death. He died of a dropſy at Rome in 1660, and left a conſiderable fortune among ſix children; of which the youngeſt, named Alexander, was a pretty good painter.

GRIMAREST (LEONARD), a french writer of no great merit. He publiſhed the "Hiſtory of Charles the twelfth," and a "Life of Moliere," which Voltaire repreſents as full of miſrepreſentations both of Moliere and his friends. He wrote alſo "Eclairciſſements ſur la langue Françoiſe," in which are ſome ſenſible obſervations. He died in 1720.

GRIMOUX, a french painter, who flouriſhed about the middle of this century. There was ſomething ſo very curious, ſo original, in his portraits, that they are ſought after as cabinet pieces. He was a whimſical and capricious character, and affected to make no diſtinction between the night and the day. He died in 1740.

GRINDAL (EDMUND), archbiſhop of Canterbury, was born, in 1519, at Hinſingham, a ſmall village in Cumberland. After a ſuitable foundation of learning at ſchool, he was ſent to Magdalen-college in Cambridge, but removed thence to Chriſt's, and afterwards to Pembroke-hall; where, having taken his firſt degree in arts, he was choſen fellow in 1538, and commenced M. A. in 1541. In 1549, he became preſident [vice-maſter] of his college; and being now B. D. was unanimouſly choſen lady Margaret's public preacher at Cambridge; as he was alſo one of the four diſputants in a theological extraordinary act, performed that year for the entertainment of king Edward's viſitors.

Thus diſtinguiſhed in the univerſity, his merit was obſerved by Ridley, biſhop of London, who made him his chaplain in 1550; perhaps by the recommendation of Bucer, the king's profeſſor of divinity at Cambridge, who ſoon after his removal to London, in a letter to that prelate, ſtyles our divine "a perſon eminent for his learning and piety." And thus, a door being opened to him into church-preferments, he roſe by quick advances. His patron the biſhop was ſo much pleaſed with him, that he deſigned for him the firſt preferments which ſhould fall; and, in 1551, procured him to be made chaplain to the king. July 2, 1552, he obtained a ſtall in Weſtminſter-abbey; which however he reſigned to Dr. Bonner, whom he afterwards ſucceeded in the biſhopric of London. In the mean time, there being a deſign, on the death of Dr. Tonſtall, to divide the rich ſee of Durham into two, Grindal was nominated for one of theſe, and would have obtained it, had not one of the courtiers got the whole biſhopric diſſolved, and ſettled as a temporal eſtate upon himſelf.

In 1553, he fled from the perſecution under queen Mary into Germany; and, ſettling at Straſbourg, made himſelf maſter of the german tongue, in order to preach in the churches there: in the diſputes at Frankfort about a new model of government and form of worſhip, varying from the laſt liturgy of king Edward, he ſided with Cox and others againſt Knox and his followers. Returning to England on the acceſſion of Elizabeth, he was employed, among others, in drawing up the new liturgy to be preſented to the queen's firſt parliament; and was alſo one of the eight proteſtant divines, choſen to hold a public diſpute with the popiſh prelates

lates about that time. His talent for preaching was likewiſe very ſerviceable, and he was generally appointed to that duty on all public occaſions. At the ſame time, he was appointed one of the commiſſioners in the North, on the royal viſitation for reſtoring the ſupremacy of the crown, and the proteſtant faith and worſhip. This viſitation extended alſo to Cambridge, where Dr. Young being removed, for refuſing the oath of ſupremacy, from the maſterſhip of Pembroke-hall, Grindal was choſen by the fellows to ſucceed him in 1559.

July the ſame year, he was nominated to the biſhopric of London, vacant by the depoſition of Bonner. The juncture was very critical, and the fate of the church-revenues depended upon the event. An act of parliament had lately paſſed, whereby her majeſty was empowered to exchange the ancient epiſcopal manors and lordſhips for tithes and impropriations; a meaſure extremely regretted by theſe firſt biſhops, who ſcrupled whether they ſhould comply in a point ſo injurious to the revenue of their reſpective ſees. In this important point, our new-nominated biſhop conſulted Peter Martyr: nor did he accept of the biſhopric, till he had received an opinion in favour of it from that divine, who ſaid, that the queen might provide for her biſhops and clergy in ſuch manner as ſhe thought proper, that being none of Grindal's concern. In 1560, he was made one of the eccleſiaſtical commiſſioners, in purſuance of an act of parliament to inſpect into the manners of the clergy, and regulate all matters of the church; and the ſame year he joined with Cox, biſhop of Ely, and Parker, archbiſhop of Canterbury, in a private letter to the queen, perſuading her to marry. In 1561, he held his primary viſitation. In 1563, he aſſiſted the archbiſhop of Canterbury, together with ſome civilians, in preparing a book of ſtatutes for Chriſt church, Oxford, which as yet had none fixed. This year he was alſo very ſerviceable, in procuring the Engliſh merchants, who were ill uſed at Antwerp, and other parts of the ſpaniſh Netherlands, a new ſettlement at Embden, in Eaſt-Frieſland; and the ſame year, at the requeſt of Sir William Cecil, ſecretary of ſtate, he wrote animadverſions upon a treatiſe intituled "Chriſtiani Hominis Norma, &c." "The Rule of a Chriſtian Man," the author whereof, one juſtice Velſius, a dutch enthuſiaſt, had impudently, in ſome letters to the queen, uſed ſome menaces to her majeſty; and, being at laſt cited before the eccleſiaſtical commiſſion, was charged to depart the kingdom.

April 15, 1564, he took the degree of D. D. at Cambridge, and the ſame year executed the queen's expreſs command for exacting uniformity in the clergy; but proceeded ſo tenderly and ſlowly, that the archbiſhop thought fit to excite and

quicken him; whence the puritans ſuppoſed him inclined to their party. However, he brought ſeveral Nonconformiſts to comply; to which end he publiſhed a letter of Henry Bullinger, miniſter of Zurich in Switzerland, to prove the lawfulneſs thereof, which had a very good effect. The ſame year, October 3, on the celebration of the emperor Ferdinand's funeral, he preached a ſermon at St. Paul's, afterwards printed. In 1567, he executed the queen's orders in proceeding againſt the prohibited unlicenſed preachers; but was ſo treated by ſome with reproaches and rude language, that it abated much of his favourable inclinations towards them. May 1, 1570, he was tranſlated to the ſee of York. He owed this promotion to ſecretary Cecil and archbiſhop Parker, who liked his removal from London, as not being reſolute enough for the government there. The ſame year he wrote a letter to his patron Cecil, that Cartwright the famous nonconformiſt might be ſilenced; and in 1571, at his metropolitical viſitation, he ſhewed a hearty zeal, by his injunctions, for the diſcipline and good government of the church. In 1572, he petitioned the queen to renew the eccleſiaſtical commiſſion. In 1574, he held one for the purpoſe of proceeding againſt papiſts, whoſe number daily diminiſhed in his dioceſe, which he was particularly careful to provide with learned preachers, as being in his opinion the beſt method of attaining that end. Upon the death of Parker, he was tranſlated to Canterbury; in which ſee he was confirmed, February 15, 1575. May 6, 1576, he began his metropolitical viſitation, and took meaſures for the better regulation of his courts; but the ſame year fell under her majeſty's diſpleaſure, by reaſon of the favour he ſhewed to what was called the exerciſe of propheſying.

Theſe propheſyings had been uſed for ſome time, the rules whereof were, that the miniſters of a particular diviſion at a ſet time met together at ſome church, and there each in their order explained, according to their abilities, ſome portion of ſcripture allotted to them before: this done, a moderator made his obſervations on what had been ſaid, and determined the true ſenſe of the place, a certain time being fixed for diſpatching the whole. The advantage was the improvement of the clergy, who hereby conſiderably profited themſelves in the knowledge of the ſcripture; but this miſchief enſued, that at length there happened confuſions and diſturbances at thoſe meetings, by an oſtentation of ſuperior parts in ſome, by advancing heterodox opinions, and by the intruſion of ſome of the ſilenced ſeparatiſts, who took this opportunity of declaiming againſt the liturgy and hierarchy, and hence even ſpeaking againſt ſtates and particular perſons. The people alſo, of whom there was always a great conflux as hearers, fell to arguing and diſputing much about

about religion, and ſometimes a layman would take upon himſelf to ſpeak. In ſhort, the exerciſes degenerated into factions.

Grindal laboured to redreſs theſe irregularities by ſetting down rules and orders for the management of theſe exerciſes; however, the queen ſtill diſapproved of them, as ſeeing probably how very apt they were to be abuſed. She did not like that the laity ſhould neglect their ſecular affairs by repairing to thoſe meetings, which ſhe thought might fill their heads with notions, and ſo occaſion diſſentions and diſputes, and perhaps ſeditions in the ſtate. And the archbiſhop being at court, ſhe particularly declared herſelf offended at the number of preachers as well as the exerciſes, and ordered him to redreſs both; urging, that it was good for the church to have few preachers, that three or four might ſuffice for a county, and that the reading of the Homilies to the people was ſufficient. She therefore required him to abridge the number of preachers, and put down the religious exerciſes. This did not a little afflict him. He thought the queen infringed upon his office, to whom, next to herſelf, the higheſt truſt of the church of England was committed; eſpecially as this command was preremptory, and made without at all adviſing with him, and that in a matter ſo directly concerning religion: he wrote a letter to her majeſty, declaring, that his conſcience would not ſuffer him to comply with her commands.

This refuſal was dated December 20, 1576. The queen therefore having given him ſufficient time to conſider well his reſolution, and he continuing unalterable therein, ſhe ſent letters next year to the biſhops, to forbid all exerciſes and propheſyings, and to ſilence all preachers and teachers not lawfully called, of which there were no ſmall number; and in June the archbiſhop was ſequeſtered from his office, and confined to his houſe, by an order of the court of Star-chamber. In November, the lord-treaſurer wrote to him about making his ſubmiſſion, with which he not thinking fit to comply, his ſequeſtration was continued; and in January there were thoughts of depriving him, which however were laid aſide. June 1579, his confinement was either taken off, or elſe he had leave to retire to his houſe at Croydon; for we find him there conſecrating the biſhop of Exeter in that year, and the biſhops of Wincheſter, and Lichfield and Coventry, the year following. This part of his function was exerciſed by a particular commiſſion from the queen, who in council appointed two civilians to manage the other affairs of his ſee, the two of his nomination being ſet aſide. Yet ſometimes he had ſpecial commands from the queen and council to act in perſon, and iſſued out orders in his own name; and in general was as active as he could be, and vigilant in the care of his dioceſe as

occaſion offered. The preciſe time of his being reſtored does not clearly appear; but ſeveral of his proceedings ſhew, that he was in the full poſſeſſion of the metropolitical power in 1582, in which year it is recorded that he had totally loſt his eye-ſight. Towards the latter end of it, he reſigned his ſee, and obtained a penſion for his life from the queen, though in no degree of her majeſty's favour. With this proviſion he retired to Croydon, where he died two months after, July 6, 1583, and was interred in that church.

GRINGONNEUR (JACQUEMIN), a french painter of the fourteenth century, and by ſome believed to have been the inventor of cards. This, however, is much diſputed, perhaps he might invent the painting upon cards He died about 1392.

GRINGORE (PETER), herald at arms to the duke of Lorrain, died in 1544. He was the author of "Moralities," in verſe, which are remarkably ſcarce. They are very unentertaining to peruſe; but are uſeful to mark and aſcertain the progreſſive improvement of theatrical repreſentations.

GRISAUNT (WILLIAM), a phyſician, aſtronomer, and mathematician, and like his countryman, frier Bacon, violently ſuſpected of magic. He ſtudied at Merton-college, Oxford; and, probably to eſcape the diſagreeable effects concomitant with thoſe ſuſpicions, went into France, where he devoted himſelf entirely to the ſtudy of medicine, firſt at Montpelier, and then at Marſeilles. In this city he fixed his reſidence, and lived by the practice of his profeſſion, in which he acquired much ſkill and eminence. There is no greater proof of his genius, beſides the imputations he laboured under in his youth, than his aſſiduouſly purſuing the method inſtituted by the greek phyſicians, of inveſtigating the nature and cauſe of the diſeaſe and the conſtitution of the patient. The time of his death is not known; but we are told that he was an old man in 1350, and that he had a ſon, who was firſt an abbot of canons regular at Marſeilles, and at length arrived at the pontificate under the name of Urban V. The liſt of his works may be found in Aikin's Biog. Memoirs of Medicine.

GRIVE (JOHN DE LA), a french geographer. He publiſhed the "Topography of Paris," which was remarkably accurate. He produced alſo "Plans of Verſailles, Marly, the Environs of Paris, and a Tract on Spherical Trigonometry."

GROCYN (WILLIAM), a man eminently learned in his days, was born at Briſtol in 1442, and educated at Wincheſter-ſchool. He was elected thence to New-college, Oxford, in 1467; and in 1479, preſented by the warden and fellows to the rectory of Newton-Longville in Berkſhire. But his reſidence being moſtly at Oxford, the ſociety of Magdalen-college made him their divinity reader, about the beginning of

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Richard the IIId's regn; and that king coming ſoon after to Oxford, he had the honour to hold a diſputation before him, with which his majeſty was ſo pleaſed, that he rewarded him graciouſly. In 1485, he was made a prebendary of Lincoln. In 1488, he quitted his readers's place, at Magdalen-college, in order to travel into foreign countries; for though he was reckoned a great maſter of the greek and latin languages here in England, where the former eſpecially was then ſcarcely underſtood at all, yet he well knew that there was room enough for far greater perfection; and accordingly he went into Italy, and ſtudied there ſome time under Demetrius Chalcondylas and Politian. He returned to England, and fixed himſelf in Exeter-college, at Oxford, in 1491; where he publicly taught the greek language, and was the firſt who introduced a better pronunciation of it than had been known in this iſland before. In this ſituation he was, when Eraſmus came to Oxford; and if he was not this great man's tutor, yet he certainly aſſiſted him in attaining a more perfect knowledge of the greek. He was however very friendly to Eraſmus, and did him many kind offices, as introducing him to archbiſhop Warham, &c. and Eraſmus ſpeaks of him often in a ſtrain, which ſhews, that he entertained the moſt ſincere regard for him, as well as the higheſt opinion of his abilities, learning, and integrity. About 1590, he reſigned his living, being then made maſter of Allhallows-college at Maidſtone, in Kent, though he continued ſtill to live moſtly at Oxford. Grocyn had no eſteem for Plato, but applied himſelf intenſely to Ariſtotle, whoſe whole works he had formed a deſign of tranſlating, in conjunction with William Latimer, Linacre, and More, but did not purſue it. While his friend Colet was dean of St. Paul's, he read the divinity-lecture in that cathedral. He died at Maidſtone in 1522, aged 80, of a ſtroke of the palſy, which he had received a year before, and which made him, ſays Eraſmus, "ſibi ipſi ſuperſtitem;" that is, outlive his ſenſes. Linacre, the famous phyſician juſt mentioned, was his executor, to whom he left a conſiderable legacy, as he did a ſmall one to Thomas Lilly the grammarian, who was his godſon. His will is printed in the appendix to Knight's "Life of Eraſmus." A latin epiſtle of Grocyn's to Aldus Manutius is prefixed to Linacre's tranſlation of "Proclus de Sphæra," printed at Venice in 1449. Eraſmus ſays, that "there is nothing extant of his but this epiſtle; indeed a very elaborate and acute one, and written in good latin." His publiſhing nothing more ſeems to have been owing to too much delicacy; for, Eraſmus adds, "he was of ſo nice a taſte, that he had rather write nothing than write ill." Some other things, however, of his writing are mentioned by Bale and Leland, as

"Tractatus contra hoſtiolum Joannis Wiclevi," "Epiſtolæ ad Eraſmum & alios," "Grammatica," "Vulgaria puerorum," "Epigrammata," &c.

GRODITIUS (STANISLAUS), a poloneſe jeſuit. Died at Cracow in 1613. He left eight volumes of latin ſermons, with many other polemic writings.

GRONOVIUS (JOHN FREDERIC), an eminent civilian, hiſtorian, and critic, was born at Hamburgh in 1613. Nature had given him a ſtrong inclination to learning, ſo that he applied to books with indefatigable diligence from his infancy; and, having made a great progreſs in his own country, he travelled into Germany, Italy, and France, where he ſearched all the treaſures of literature that cou'd be found in thoſe countries, and was returning home by the way of the United Provinces, when he was ſtopt at Daventer in the province of Over-Iſſel, and there made profeſſor of polite learning. In this chair having acquired a great reputation, he was promoted to that of Leyden in 1658, vacant by the death of Daniel Heinſius. He publiſhed ſeveral works, and has given editions of a great number of the claſſics more correct than before; as Plautus, Salluſt, Livy, Seneca, Pliny, Quintilian, Aulus Gellius, Statius, &c. He died at Leyden in 1672, much regretted.

He married a gentlewoman of Daventer, who brought him two ſons that ſurvived him, and were both eminent in the republic of letters: James, who is the ſubject of the enſuing article; and Theodore Laurent, who died young, having publiſhed "Emendationes Pandectarum, &c. Leyden, 1605," 8vo. and "A Vindication of the Marble Baſe of the Coloſſus erected in honour of Tiberius Cæſar, ibid. 1697," folio.

GRONOVIUS (JAMES), ſon of the preceding, was born October 20, 1645, at Daventer, and learned the elements of the latin tongue there; but, going with the family in 1658 to Leyden, he carried on his ſtudies in that univerſity with incredible induſtry under the eye of his father, who had the greateſt deſire to make him a complete ſcholar. In this view he not only read to him the beſt claſſic authors, but inſtructed him in the civil law. About 1670, he made the tour of England, and viſited both the univerſities, conſulting their MSS; where he formed an acquaintance with ſeveral great men, particularly with Dr. Edward Pocock, Dr. Pearſon, and Dr. Meric Caſaubon, which laſt died in his arms. He was much pleaſed with the inſtitution of the Royal Society, and addreſſed a letter to them, expreſsly teſtifying his approbation of it. After ſome months ſtay in England, he returned to Leyden, where he publiſhed an edition of Macrobius that year in 8vo, and another of Polybius the ſame year at Amſterdam, in 2 vols. 8vo. The ſame year he was alſo offered the profeſſorſhip of Hogerſius; but, not having finiſhed the plan of his tracts, he declined, though

though the profeſſor, to engage his acceptance propoſed to hold the place till his return.

He had apparently other views in his head: he had felt the advantage of his viſit to England, and he reſolved to ſee France. In his tour thither, he paſſed through the cities of Brabant and Flanders; and arriving at Paris, was received with all the reſpect due to his father's reputation and his own merit, which preſently brought him into the acquaintance of Chaplain, d'Herbelot, Thevenot, and ſeveral other perſons of diſtinguiſhed learning. This ſatisfaction was ſomewhat damped by the news of his father's death: ſoon after which he left Paris to attend Mr. Pointz, ambaſſador extraordinary from the States-general to the court of Spain. They ſet out in the ſpring of 1672; and our author went thence into Italy, where, viſiting Tuſcany, he was entertained with extraordinary politeneſs by the Great Duke, who, among other marks of eſteem, gave him a very conſiderable ſtipend, and the profeſſor's place of Piſa, vacant by the death of Chimantel. This nomination was the more honourable, both as he had the famous Henry Norris, aftewards a cardinal, for his colleague; and as he obtained it by the recommendation of Magliabecchi, whom he frequently viſited at Florence, which gave him an opportunity of conſulting the MSS. in the Medicean library.

Having finiſhed his deſigns in Tuſcany, he quitted his profeſſorſhip; and viſiting Venice and Padua, he paſſed through Germany to Leyden, whence he went to take poſſeſſion of an eſtate left him by his mother's brother, at Daventer. Here he ſat down cloſely to his books, and was employed in preparing an edition of Livy in 1679, when he was nominated to a profeſſor's place at Leyden, which he accepted; and by his inaugural ſpeech obtained an augmentation to the ſalary of 400 florins a year, which was continued to his death. He was particularly pleaſed with the honour ſhewn to his merit; and Leyden being the city moſt affected by him, as the place of his education and his father's reſidence, he fixed here as at home, and reſolved never to leave it for the ſake of any other preferment. In this view he refuſed the chair of the celebrated Octavio Ferrari at Padua, and declined an invitation made him by Frederic duke of Sleſwick to accept a conſiderable ſtipend for a lecture at Kell, in Holſtein. This poſt was offered him in 1696, and two years afterwards the venetian ambaſſador at the Hague made him larger offers to engage him to ſettle at Padua; but he withſtood all attempts to draw him from Leyden, as his father had done before him; and, to engage him firmer to them, the curators of that univerſity gave him the lecture of geography, with the ſame augmentation to the ſtipend as had been given to his predeceſſor Philip Cluver.

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He was reviſing Tacitus in order to a new edition, when he loſt his youngeſt daughter: this happened September 12, 1716, and he ſurvived her not many weeks. The loſs proved inſupportable; he fell ſick a few days after it, and died of grief, October 21, aged ſeventy-one. He left two ſons, both bred to letters; the eldeſt being a doctor of phyſic, and the youngeſt, Abraham, profeſſor of hiſtory at Utrecht. It is remarked of James Gronovius, that he fell ſhort of his father, in reſpect of modeſty and moderation, as he exceeded him in literature: in his diſputes, he treated his antagoniſts with ſuch a bitterneſs of ſtyle as procured him the name of the ſecond Scioppius. The juſtneſs of this cenſure appears throughout his numerous works, which indeed are too many to give their titles a place here. It is ſufficient to obſerve, that moſt of the variorum editions of the claſſics are owing to him and Grævius; in emulation alſo of whom, he publiſhed, which is his *chef d'œuvre*, "Theſaurus Antiquitatum Græcarum," 13 vols.

GROPPER (John), born in Weſtphalia, an able polemic. He was remarkably well ſkilled in the hiſtory and diſcipline of the church of Rome, and had the honour of refuſing a cardinal's cap, offered him by Paul IV. He publiſhed "Enchiridion Chriſtianæ Religionis," which is thought an excellent abridgement of "Dogmatic Theology." Some ridiculous things are related of his abhorrence of women. He ſaw a maid-ſervant making his bed, at which he was ſo exaſperated, that he ſeverely reprehended the woman, and threw the bed into the ſtreet. He died at Rome, in 1559.

GROSE (Peter), an eminent ſculptor, born at Paris, 1666. He contributed greatly to the ornament of Paris by ingenious performances, by many excellent models and original deſigns.

GROSE (Nicholas), a celebrated theologian of Rheims, where he was born, in 1675. From his oppoſition to the Bull Unigenitus he was obliged to become an exile, and among other places viſited England. He wrote a great number of books, chiefly on temporary ſubjects. He was the principal ſupport of the Janſeniſt church in Holland.

GROSE (Francis), an eminent antiquary and ingenious and entertaining writer. He illuſtrated the "Antiquity of England and Wales," in four volume, and thoſe of Scotland in two; and was purſuing the ſame deſign, with reſpect to Ireland, when he was cut off by death in the year 1791, at Dublin, aged fifty-two. He wrote alſo a great number of works, among the principal of which are, "Military Antiquities reſpecting a Hiſtory of the Engliſh Array," a "Treatiſe on Ancient Armour," a "Claſſical Dictionary of the Vulgar Tongue," a "Provincial Dictionary with various Diſſertations" in the "Archæologia." Mr. Groſe had an excellent talent

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lent for drawing; and was of a very agreeable and communicative diſpoſition. After his death the following epitaph was inſerted in the St. James's Chronicle:

"Here lies Francis Groſe.
On Thurſday, May 12, 1791,
Death put an end to
His *Views* and *Proſpects*."

GROSLEY (PETER JOHN), member of the Academy of Inſcriptions, and Belles Lettres, at Paris, was born at Troyes in 1718. He appears not only to have been reſpectable as a ſcholar but very amiable as a man. His principal work is entituled, "Recherches pour l'Hiſtoire du Droit François," a book full of erudition and ſound argument. He alſo wrote "The Lives of the Two Pithous," and 'Obſervations of two Swediſh Gentlemen on Italy," and "An Account of his Travels in England." The French "Encyclopædia" was much indebted to this author, as were alſo the compilers of the "Dictionnaire Hiſtorique." He died at his native city, in 1785.

GROSSETESTE (ROBERT), biſhop of Lincoln, and a man of great learning and endowments. He was probably, as his hiſtorian Dr. Pegge informs us, born about 1175.

He was of obſcure birth, and where and how he received his education is uncertain; but we know that he completed his ſtudies at Oxford. At a time when Greek was hardly known in this country, he became, by application, a proficient in that language. From Oxford he went to Paris, which ſeems at this period to have been as cuſtomary, among ſuch of our countrymen as deſired improvement, as it was formerly for the gentlemen of Rome to go to Athens. From Paris he returned to Oxford, where he read lectures on philoſophy and divinity with great applauſe. His firſt preferment was given him by Hugh de Welles, biſhop of Lincoln. He was ſoon afterwards made archdeacon of Cheſter, which was the more honourable to him, as this ſtation was always filled by great and learned men; this, however, he exchanged for the archdeaconry of Wiltſhire. To be minute in his progreſs towards other and higher preferments would be uſeleſs; he was, in 1234-5, elected by the chapter of Lincoln to be biſhop of that ſee, which choice was readily confirmed by the king. Matthew Paris, who was not in many inſtances at all favourable to our biſhop, does not refuſe him the higheſt encomiums with regard to his learning, his integrity, and piety. He died at Buckden, in 1253. An accurate account of his works may be found in biſhop Tanner's "Bibliotheque," from which it appears that he was a moſt voluminous writer, both on ſubjects of divinity, philoſophy, &c. He left alſo ſome "Commentaries on Ariſtotle," and was author of

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ſome tranſlations from the Greek. He was a man of ſtrong and clear intellect, but his ſtyle correſponds with the language of the times, and is turgid, verboſe, and inharmonious.

GROSTESTE (CLAUDE), a French refugee clergyman. He came to London, in 1685, after the revoking of the Edict of Nantz. He was miniſter of the Savoy, and was remarkable for his learning, his piety, and his benevolence. He wrote a treatiſe on the inſpiration of the ſacred books, and numbers of Sermons. He died in 1713.

GROTIUS (HUGO), or HUGO DE GROOT, was deſcended from a family of the greateſt diſtinction in the Low Countries: his father, John de Groot, was burgomaſter of Delft, and curator of the univerſity of Leyden. He was born at Delft on Eaſter-day, April 10, 1583, and came into the world with the moſt happy diſpoſitions; a profound genius, a ſolid judgement, and a wonderful memory. Theſe extraordinary natural endowments had all the advantages that education could give them: he was ſo happy as to find in his own father a pious and an able governor, who formed his mind and his morals. He was ſcarce paſt his childhood, when he was ſent to the Hague, and boarded with Mr. Utengobard, a celebrated clergyman among the Arminians, who took great care of his truſt; and, before he had completed his 12th year, was removed to Leyden, under the learned Francis Junius. He continued three years at this univerſity, where Joſeph Scaliger was ſo ſtruck with his prodigious capacity, that he condeſcended to direct his ſtudies; in 1597, he maintained public theſes in the mathematics, philoſophy, and law, with the higheſt applauſe.

At this early age he ventured to form plans which required very great learning; and he executed them with ſuch perfection, that the republic of letters were ſtruck with aſtoniſhment. But theſe were not publiſhed till after his return from France. He had a ſtrong inclination to ſee that country, and an opportunity offered at this time of gratifying it. The States-General came to a reſolution of ſending, on an embaſſage to Henry IV. in 1598, count Juſtin of Naſſau, and the grand penſioner Barnevelt: and Grotius put himſelf into the train of thoſe embaſſadors, for the latter of whom he had a particular eſteem. The learned youth was advantageouſly known in France before. M. de Buzanval, who had been ambaſſador in Holland, introduced him to the king, who preſented him with his picture and a gold chain. After almoſt a year's ſtay in France he returned home, much pleaſed with his journey; only one thing was wanting to complete his ſatisfaction, a ſight of the celebrated M. de Thou, or Thuanus, the perſon among all the French whom he moſt eſteemed.

eſteemed. He had ſought an acquaintance with that great man, but did not ſucceed: he reſolved to repair this ill luck by opening a literary correſpondence, and preſenting him with the firſt-fruits of his ſtudies in print, which he had juſt dedicated to the prince of Condé. This was his edition of "Martianus Capella." He had formed the plan of this work, and almoſt finiſhed it, before he left Holland; and he publiſhed it preſently after his return in 1569. M. de Thou was extremely well pleaſed with this addreſs, and from this time to his death there ſubſiſted an intimate correſpondence between them.

Grotius, having choſen the law for his profeſſion, had taken an opportunity before he left France of procuring a doctor's degree in that faculty; and upon his return he attended the law-courts, and pleaded his firſt cauſe at Delft with univerſal applauſe, though he was ſcarcely ſeventeen; and he maintained the ſame reputation as long as he continued at the bar. This employment, however, did not fill up his whole time; on the contrary, he found leiſure to publiſh the ſame year, 1599, another work, which diſcovered as much knowledge of the abſtract ſciences in particular as the former did of his learning in general. Stevin, a mathematician to prince Maurice of Naſſau, compoſed a ſmall treatiſe for the inſtruction of pilots in finding a ſhip's place at ſea; in which he drew up a table of the variations of the needle, according to the obſervations of Plancius, a famous geographer, and added directions how to uſe it. Grotius tranſlated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be ſtudied by all officers of the navy; and, becauſe it might be equally uſeful to Venice, he dedicated his tranſlation to that republic. In 1600, he publiſhed his "Phænomena of Aratus." This book diſcovers a great knowledge in phyſics, and eſpecially, aſtronomy. The corrections he made in the Greek are very judicious: the notes ſhew that he had reviewed ſeveral of the rabbies, and had ſome inſight into the Arabic tongue; and the verſes made to ſupply thoſe of Cicero that were loſt have been thought equal to them. In the midſt of theſe profound ſtudies, this prodigy of a young man found time to cultivate the Muſes, and with ſuch ſucceſs, that he was eſteemed one of the beſt poets in Europe. The proſopopœia, in which he makes the city of Oſtend ſpeak, after having been three years beſieged by the Spaniards, is reckoned a maſterpiece. It was tranſlated into French by Du Vaër, Rapin, Paſquier, and Malherbe; and Caſaubon turned it into Greek. Neither did our youth content himſelf with writing ſmall pieces of verſe; he roſe to tragedy. We have three written by him;

the firſt, called "Adamus Exul," was printed in Leyden, in 1601. He was indeed diſſatisfied with this performance, and would not let it appear in the collection of his poems publiſhed by his brother. "Chriſtus patiens" was his ſecond tragedy; it was printed at Leyden, 1608, and much approved: Caſaubon greatly admires its poetical fire. Sandys tranſlated it into Engliſh verſe, and dedicated it to Charles I. It was favourably received in England, and in Germany propoſed as the model of perfect tragedy. His third was the ſtory of Joſeph, and its title "Sophomphanœus," which, in the language of Egypt, ſignifies the Saviour of the World; he finiſhed this in 1633, and the following year, at Hamborough.

In 1603, the glory which the United Provinces had obtained by their illuſtrious defence againſt the whole power of Spain, after the peace of Vervins, determined them to tranſmit to poſterity the ſignal exploits of that memorable war; and for this purpoſe they ſought out a proper hiſtorian. Several made great intereſt for the place; among others Baudius, the profeſſor of eloquence at Leyden. But the States thought young Grotius, who had taken no ſteps to obtain it, deſerved the preference; and, what is ſtill more ſingular, Baudius himſelf did not blame their choice, becauſe he looked upon Grotius to be already a very great man. All this while his principal employment was that of an advocate, and he acquired great honour therein. However, upon the whole, the profeſſion did not pleaſe him, though the brilliant figure he made at the bar procured him the place of advocate-general of the fiſc for Holland and Zealand, which, becoming vacant, was immediately conferred on him by thoſe provinces. He took poſſeſſion of this important office in 1607, and filled it with ſo much reputation, that the States augmented his ſalary, and promiſed him a ſeat in the court of Holland. Upon this promotion, his father began to think of a wife for him, and fixed upon Mary Reigeſberg, a lady of great family in Zealand, whoſe father had been burgomaſter of Veer. The marriage was ſolemnized in July, 1608. At the time of his marriage he was employed in writing his "Mare liberum, i. e. the Freedom of the Ocean, or the Right of the Dutch to trade to the Indies." The work was printed, in 1609, without his knowledge, and publiſhed without his conſent. Indeed he appears not to have been quite ſatisfied with it: and though there came out ſeveral anſwers, particularly that of Selden, intituled, "Mare clauſum, ſeu de dominio maris," yet, being ſoon after diſguſted with his country, he took no farther concern in the controverſy. The enſuing year, he publiſhed his piece, "De antiquitate Reipublicæ Batavæ." His deſign is, to ſhew the original independence of Holland and Frieſland againſt the Spaniſh claim;

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he dedicated it to thoſe States, March 16, 1610. They were extremely pleaſed with it, returned thanks to the author, and made him a preſent.

Elias Olden Barnevelt, penſionary of Rotterdam, and brother to the grand penſionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius; but it was ſome time before he yielded to the offer. By the ferment of men's minds he foreſaw that great commotions would ſpeedily ſhake the republic; this made him inſiſt, that he ſhould never be turned out; and, upon a promiſe of this, he accepted of the poſt, which gave him a ſeat in the aſſembly of the States of Holland, and afterwards in that of the States-General. Hitherto he had but very little connexion with the grand penſionary Barnevelt; but from this time he contracted an intimate friendſhip with him, inſomuch that it was reported that Barnevelt deſigned to have his friend ſucceed him as grand penſionary of Holland.

At this time a diſpute aroſe between the Engliſh and the Dutch, concerning the right of fiſhing in the Northern ſeas. Two Amſterdam veſſels, having caught 22 whales in the Greenland ocean, were met by ſome Engliſh ſhips bound to Ruſſia; who, finding that the Dutch had no paſſports from the king of England, demanded the whales, which the Dutchmen, unable to reſiſt, were obliged to deliver. On their arrival in Holland, they made their complaint; and the affair being laid before the States, it was reſolved that Grotius, who had written on the ſubject, and was more maſter of it than any one, ſhould be ſent to England to demand juſtice: but he could obtain no ſatisfaction. Hereupon the Dutch determined not to ſend to Greenland for the future without a force ſufficient to revenge themſelves on the Engliſh, or at leaſt to have nothing to fear from them. The diſpute growing ſerious, to prevent any acts of hoſtility, a conference was held, in 1615, between the commiſſioners of England and Holland, in which the debate turned chiefly on the whale-fiſhery: but, the Engliſh inſiſting on the right to Greenland, which the Dutch refuſed, the conference broke up without any ſucceſs. Grotius, who was one of the commiſſioners from Holland, gives the hiſtory of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. However, he had reaſon to be well ſatisfied with the politeneſs of king James, who gave him a gracious reception, and was charmed with his converſation. But the greateſt pleaſure he received in this voyage was the intimate friendſhip he contracted with Caſaubon.

Hitherto this great man went on ſmoothly in the paths of glory without any material interruption; but fortune had now

reſolved to put his virtue to the trial. The United Provinces had been kindled into a warm diſpute about grace and predeſtination, from the year 1608, when Arminius firſt broached his opinions. His doctrines, being directly oppoſite to thoſe of Calvin, gave great offence to that party, at the head of which appeared Gomar, who accuſed his antagoniſt before the ſynod of Rotterdam. Gomar's party prevailing there, Arminius applied to the States of Holland, who promiſed the diſputants to have the affair ſpeedily diſcuſſed in a ſynod. The diſpute ſtill continuing with much bitterneſs, in 1611, the States ordered a conference to be held between twelve miniſters on each ſide: but the conſequence of this, like that of moſt other diſputes, eſpecially in matters of religion, was, that men's minds were the more inflamed. Arminius died October 19, 1609, ſome time before this conference; and Grotius made his eulogium in verſe. He had hitherto applied little to theſe matters, and ingenuouſly owns he did not underſtand a great part of them, being foreign to his profeſſion; but, upon a farther enquiry, he embraced the Arminian doctrine. In 1610, the partiſans of Arminius drew up a remonſtrance, ſetting forth their belief; firſt negatively againſt their adverſaries, and then poſitively their own ſentiments, each comprehended in ſix articles. This remonſtrance was drawn up by Utengobard, miniſter at the Hague, and was probably made in concert with Grotius, the intimate friend of that miniſter. To this the Gomariſts oppoſed a contra-remonſtrance: the former propoſed a toleration, the latter a national ſynod; and, the diſputes increaſing, the States, at the motion of the grand penſionary, in the view of putting an end to them, revived an obſolete law made in 1591, placing the appointment of miniſters in the civil magiſtrates. But this was ſo far from anſwering the purpoſe, that the Contra-remonſtrants reſolved not to obey it. Hence grew a ſchiſm, which occaſioned a ſedition, and many riots.

It was at this time that Grotius was nominated penſionary at Rotterdam, as mentioned above; and ordered to go to England, with ſecret inſtructions, as is thought, to get the king and principal divines of that kingdom to favour the Arminians, and approve the conduct of the States. He had ſeveral conferences with king James on that ſubject. On his return to Holland, he found the diviſions increaſed: Barnevelt and he had the direction of the States' proceedings in this matter; and he was appointed to draw up an edict which might reſtore tranquillity. He did ſo, and the draught was approved by the States; but it was ſo favourable to the Arminians that it gave great offence to the Contra-remonſtrants, who determined to pay no regard to it. Hence this

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edict ſerving to increaſe the troubles, by driving the Gomariſts to deſpair, the grand penſionary Barnevelt, in hourly expectation of freſh riots, propoſed to the States of Holland, that their magiſtrates ſhould be empowered to raiſe troops for the ſuppreſſion of the rioters, and the ſecurity of their towns. Dort, Amſterdam, and three others of the moſt favourable to the Gomariſts, proteſted againſt this ſtep, which they regarded as a declaration of war againſt the Contra-remonſtrants. Barnevelt's motion however was agreed to, and Auguſt 4, 1617, the States iſſued a placart accordingly. This fatal decree occaſioned the death of the grand penſionary, and the ruin of Grotius, by incenſing prince Maurice of Naſſau againſt them, who looked upon the reſolution of the States, taken without his conſent, to be derogatory to his dignity, as governor and captain-general.

Amſterdam, almoſt as powerful ſingly as all Holland, favoured the Gomariſts, and diſapproved the toleration which the States wanted to introduce. Theſe reſolved therefore to ſend a deputation to that city, in order to reconcile them to their ſentiments. Grotius was one of theſe deputies: they received their inſtructions April 21, 1616; and, arriving at Amſterdam next day, met the town-council on the 23d, when Grotius was their ſpokeſman. But neither his ſpeech nor all his other endeavours could avail any thing. The burgomaſters declared their opinion for a ſynod, and that they could not receive the cachet of 1614, without endangering the church, and riſquing the ruin of their trade. The deputies wanted to anſwer, but were not allowed. Grotius preſented to the States on his return an account in writing of all that had paſſed at this deputation, and he flattered himſelf for ſome time with the hopes of ſome good effects from it; the diſappointment whereof chagrined him ſo much, that he was ſeized with a violent fever, which had well nigh carried him off. He was removed to Delft, where he found himſelf better; but, being forbid to do any thing which required application, he wrote to Voſſius, deſiring his company, as the beſt reſtorative of his health. The time of his recovery he employed in examining the part he had acted in the preſent diſputes; and, the more he reflected on it, the leſs reaſon he had for bluſhing or repentance: he foreſaw the danger he incurred, but his reſolution was, not to change his conduct, and to refer the event to Providence. The States of Holland, wholly employed in ſeeking ways to compound matters, came to a reſolution, February 21, 1617, to make a rule or formula, to which both parties ſhould be obliged to conform; and ſuch an inſtrument was accordingly drawn up at their requeſt by Grotius, who preſented it to prince Maurice. But the project

did not pleaſe him; he wanted a national ſynod, which was at length determined by the States-General, and to be convoked in Holland at Dort. In the mean time the prince, who ſaw with the utmoſt diſpleaſure ſeveral cities, agreeably to the permiſſion given them by the particular States, levy a new militia, under the title of Attendant Soldiers, without his conſent, engaged the States-General to write to the provinces and magiſtrates of thoſe cities, enjoining them to diſband the new levies. This injunction not being complied with, he conſidered the refuſal as a rebellion; concerted with the States-General, that he ſhould march in perſon with the troops under his command, to get the attendant ſoldiers diſbanded, depoſe the Arminian magiſtrates, and turn out the miniſters of their party. He accordingly ſet out, accompanied by the deputies of the States-General, in 1518; and, having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland ſent thither Grotius, with Hoogarbetz, penſionary of Leyden, to put that city into a poſture of defence againſt him. But, their endeavours proving ineffectual, the prince reduced the place; and ſoon afterwards ſent Grotius and Hoogarbetz to priſon in the caſtle at the Hague, where Barnevelt alſo was confined, Auguſt 29th this year. After this, the States of Holland conſented to the national ſynod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a ſentence, condemning the five articles of the Arminians, and in impriſoning and baniſhing their miniſters. This ſentence was approved by the States-General, July 2, 1619.

After the riſing of that ſynod, our three priſoners were brought in order to their trial, the iſſue whereof was the execution of Barnevelt, May 13, 1619. Five days after came on the trial of Grotius. He had been treated, as well as his fellow-priſoner, with inconceivable rigour during their impriſonment, and alſo while their cauſe was depending. He tells us himſelf, that, when they were known to be ill, it was concerted to examine them; that they had not liberty to defend themſelves; that they were threatened and teazed to give immediate anſwers; and not ſuffered to have their examinations read over to them. Grotius, having aſked leave to write his defence, was allowed only five hours, and one ſheet of paper; he was alſo perſuaded that, if he would own he had tranſgreſſed and aſk pardon, he might obtain his liberty; but, as he had nothing to reproach himſelf with, he would never take any ſtep that might infer conſciouſneſs of guilt. His wife, his father, brother, and friends, all approved this reſolution. His ſentence, after reciting the ſeveral reaſons thereof, concludes thus: "For theſe cauſes, the judges, appointed

appointed to try this affair, adminiſtering juſtice in the name of the States-General, condemn the ſaid Hugo Grotius to perpetual impriſonment, and to be carried to the place appointed by the States-General, there to be guarded with all precaution, and confined the reſt of his days; and declare his eſtate confiſcated. Hague, May 18, 1619." In purſuance of this ſentence, he was carried from the Hague to the fortreſs of Louveſtein near Gorcum in South Holland, June 6, 1619, and 24 ſols per day aſſigned for his maintenance, and as much for Hoogarbetz; but their wives declared they had enough to ſupport their huſbands, and that they choſe to be without an allowance, which was looked upon as an affront. Grotius's father aſked leave to ſee his ſon, but was denied; they conſented to admit his wife into Louveſtein, but, if ſhe came out, not to be ſuffered to return. However, in the ſequel, it was granted that ſhe might go abroad twice a week.

Grotius now became more ſenſible than ever of the advantage of ſtudy; which became his buſineſs and conſolation. December 5, 1619, he writes to Voſſius, that the Muſes, which were always his delight, even when immerſed in buſineſs, were now his conſolation, and appeared more amiable than ever. He wrote ſome ſhort notes on the New Teſtament, which he intended to ſend Erpenius, who was projecting a new edition of it; but a fit of illneſs did not ſuffer him to finiſh them. When he was able to reſume his ſtudies, he compoſed, in Dutch verſe, his "Treatiſe of the Truth of the Chriſtian Religion," and ſent it to Voſſius, who thought ſome places obſcure. In 1620, he promiſes his brother to ſend him his obſervations on Seneca's tragedies; theſe he had written at Voſſius's deſire. In 1621, Du Maurier loſing his lady, Grotius writes him, February 27, a very handſome conſolatory letter, in which he deduces with great eloquence every topic of ſupport that philoſophy and religion can ſuggeſt on that melancholy occaſion. The only method he took to unbend himſelf, was to go from one work to another. He tranſlated the "Pheniſſæ of Euripides," wrote his "Inſtitutions of the Laws of Holland in Dutch," and compoſed ſome ſhort "Inſtructions for his Daughter" Cornelia, in the form of a catechiſm, &c.

He had been above 18 months ſhut up at Louveſtein, when, January 11, 1620, Muys-van-Halli, his declared enemy, who had been one of his judges, informed the States-General, that he had advice from good hands their priſoner was ſeeking to make his eſcape. Some perſons were ſent to examine into this matter; but, notwithſtanding all the enquiry that could be made, they found no reaſon to believe that he had laid any

plot to get out. His wife, however, was wholly employed in contriving it: he had been permitted to borrow books of his friends, and, when he had done with them, they were carried back in a cheſt with his foul linen, which was ſent to Gorcum to be waſhed. The firſt year his guards were very exact in examining the cheſt; but, being uſed to find nothing in it beſides books and linen, they grew tired of ſearching, and even did not take the trouble to open it. His wife, obſerving their negligence, propoſed to take advantage of it. She repreſented to her huſband, that it was in his power to get out of priſon when he pleaſed, if he would put himſelf into this cheſt. However, not to endanger his health, ſhe cauſed holes to be bored oppoſite where his face was to be, to breathe at; and perſuaded him to try if he could continue ſhut up in that confined poſture, as long as it would require to go from Louveſtein to Gorcum. Finding it might be done, ſhe reſolved to ſeize the firſt favourable opportunity; which very ſoon offered. The commandant of Louveſtein going to Heuſden to raiſe recruits, ſhe made a viſit to his lady, and told her in converſation, that ſhe was deſirous of ſending away a cheſt of books; for, her huſband was ſo weak, that it gave her great uneaſineſs to ſee him ſtudy with ſuch application. Having thus prepared the commandant's wife, ſhe returned to her huſband's apartment, and in concert with a valet and a maid who were in the ſecret, ſhut him up in the cheſt; and at the ſame time, that the people might not be ſurpriſed at not ſeeing him, ſhe ſpread a report of his being ill. Two ſoldiers carried the cheſt; which was brought down, and put into the boat; and Grotius's maid, who was in the ſecret, had orders to go to Gorcum with it. There it was put on a horſe, and carried by two chairman to David Dazelaor's, a friend of Grotius, and brother-in-law to Erpenius; and, when every body was gone, the maid opened the cheſt. Grotius had felt no inconvenience in it, though its length was not above three feet and a half. He got out, dreſſed himſelf like a maſon with a rule and a trowel; and was ſecretly conveyed in this diſguiſe to Valvic in Brabant. Here he made himſelf known to ſome Arminians, and hired a carriage to Antwerp; and, at Antwerp, he alighted at the houſe of Nicolas Grevincovius, who had been formerly a miniſter at Amſterdam, and made himſelf known to nobody elſe. It was March 22, 1621, that he thus received his liberty.

Mean while, his wife's account, that he was ill, gained credit at Louveſtein; and, to give him time to get off, ſhe gave out that his illneſs was dangerous: but as ſoon as ſhe learnt by the maid's return that he was at Brabant, and conſequently

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in ſafety, ſhe told the guards the bird was flown. They informed the commandant, by this time returned from Heuſden, who, finding it true, confined Grotius's wife more cloſely; but upon her petition to the States-General, April 5. 1621, ſhe was diſcharged two days after, and ſuffered to carry away every thing that belonged to her in Louveſtein. From Antwerp, Grotius wrote to the States-General, March 30, that, in procuring his liberty, he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himſelf with in what he had done; that he gave thoſe counſels which he thought beſt for appeaſing the troubles that had ariſen in public buſineſs; that he only obeyed the magiſtrates of Rotterdam his maſters, and the States of Holland his ſovereigns; and that the perſecution he had ſuffered would never diminiſh his love for his country, for whoſe proſperity he heartily prayed. He continued ſome time at Antwerp, deliberating what courſe to take; and at length determined to go to France, where he had many friends. He arrived at Paris, April 13, 1621; his wife in October following: and, after ſome difficulties, obtained a penſion of 3000 livres. But, notwithſtanding the king's grant, he could not touch the money; they had forgot to put it on the civil liſt, and the commiſſioners of the treaſury found daily ſome new excuſe for delaying the payment. At length, however, by the ſolicitation of ſome powerful friends, he received it; but it continued to be paid as grants were paid at that time, that is to ſay, very ſlowly.

Having collected ſome materials in priſon for his Apology, he printed it in the beginning of 1622; it was tranſlated into latin, and publiſhed the ſame year at Paris. It was ſent to Holland immediately, where it cauſed ſo much diſguſt, that the States-General proſcribed it as ſlanderous, tending to aſperſe by falſhoods the ſovereign authority of the government of the United Provinces; the perſon of the prince of Orange, the States of the particular provinces, and the towns themſelves; and forbad all perſons to have it in their cuſtody on pain of death. Grotius preſented a petition to the king of France, to be proteſted againſt this edict, which imported, that he ſhould be apprehended wherever found; whereupon his majeſty took him into his ſpecial protection, the letters for that purpoſe being iſſued at Paris, February 25, 1623. The malevolence of thoſe who were thence in place made no change in Grotius. In the height of this new perſecution, he wrote to his brother, that he would ſtill labour to promote the intereſt of Holland; and that, if the United Provinces were deſirous of entering into a cloſer union with France, he would aſſiſt them with all his credit. In reality, he ſtill preſerved many friends, who ardently wiſhed for his return; though

they were not able in any wife to facilicate it. In 1623, he publifhed at Paris his edition of Stobæus.

He had now lived a year in the noife of Paris, and began to think of retiring into the country, when the prefident de Meme offered him one of his feats at Bologne, near Senlis. Grotius accepted the offer, and paffed there the fpring and fummer of the year 1623 In this caftle he began his great work, which fingly is fufficient to render his name immortal; I mean his "Treatife of the Rights of Peace and War." He had vifited the moft diftinguifhed men of learning; among others Salmafius and Rigault, and had the free ufe of de Thou's library: he fometimes alfo made excurfions to St. Germains, where the court was; but, having learned that de Meme wanted to refide himfelf at Bologne, he returned to Paris in October. April 23, 1625, prince Frederic Henry fucceeding to the poft of Stadtholder on the death of his brother Maurice, Grotius's friends conceived great hopes of obtaining leave for his return to Holland: and, at their requeft, he wrote to the new Stadtholder for this purpofe, but without effect; as he had before conjectured. However, he was now in the height of his glory by the prodigious fuccefs of his book, "De Jure Belli & Pacis," which was publifhed this year. In the mean time he began to grow tired of that city. His penfion was ill-paid, and his revenue infufficient to keep him decently with a wife and a family. He had an offer of being profeffor of law in a college at Denmark; but, though he was fatisfied with the falary, he thought the place beneath his acceptance.

His heart was ftrongly bent upon returning to his native country; and in thefe wifhes he fent his wife into Holland in the fpring of 1627, that fhe might enquire how matters ftood: but, as he continued in the refolution to make no folicitations for leave, all the endeavours of his friends were fruitlefs. However, they obtained a caufe of fome confequence to him. He reclaimed his effects which were confifcated, and his demand was granted. In fine, notwithftanding the inefficacy of his friend's folicitations, he refolved, by his wife's advice, to go thither; and accordingly fet out, October 1631. The fentence paffed againft him being ftill in force, his friends advifed the concealing of himfelf. This ftep appeared to him fhameful and ill-timed. He went to Rotterdam, as thinking it the fafeft, becaufe, having filled the place of penfionary with much honour, he was greatly beloved in the town; but the magiftrates giving him to underftand, that they did not approve his appearing in public, he left Rotterdam, and, paffing to Amfterdam, he was extremely well received there; and Delft alfo, where he was born, fhewed him a fincere refpect.

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But no city ventured publicly to protect him; and the States-General, thinking themſelves affronted by this boldneſs in continuing in the country without their leave, and by the repugnance he ſhewed to aſk them pardon, iſſued an ordnance, December 10, 1631, enjoining all bailiffs of the country to ſeize his perſon, and give them notice: but nobody would execute it; and, to employ himſelf till his fate ſhould be determined, he reſolved to follow the buſineſs of a chamber-council. With this view he deſired his brother, in a letter dated February 16, 1632, to ſend him what law-books he had, ſuch as he might want for that office. He could make no uſe of theſe books; for, the States General, on March 10, renewed their ordinance, upon pain to thoſe, who would not obey, of loſing their places, and with a promiſe of 2000 florins to any one who ſhould deliver him into the hands of juſtice. Upon this he thought pröper to ſeek his fortune elſewhere; and, March 17, he ſet out from Amſterdam on his way to Hamburgh, and paſſed the fine ſeaſon at an agreeable ſeat called Okenhuſe, near the Elbe, belonging to William Morth, a dutchman. On the approach of winter, he went to Hamburgh, and lodged with one Van Sorgen, a merchant: but the town did not prove agreeable to him, and he paſſed his time but heavily till the return of his wife from Zealand in autumn 1633. She had always been his conſolation in adverſity, and rendered his life more agreeable. Her buſineſs at Zealand was to pick up the remains of their fortune, which ſhe probably brought with her to Hamburgh. While he continued here, ſome advantageous propoſals were made him from Spain, Poland, Denmark, the duke of Holſtein, and ſeveral other princes; but he ſtill entertained the thought of a reconciliation with his native country. At length, however, he was determined.

He had always entertained a very high opinion of Guſtavus king of Sweden; and that prince having ſent to Paris Benedict Oxenſtiern, a relation of the chancellor, to bring to a final concluſion the treaty between France and Sweden, this miniſter made acquaintance with Grotius, and reſolved, if poſſible, to draw him to his maſter's court: and Grotius writes, that if that monarch would nominate him ambaſſador, with the proper ſalary for the decent ſupport of the dignity, the propoſal ſhould merit his regard. In this ſituation Salvius, vice-chancellor of Sweden, a great ſtateſman, and a man of learning, being then at this city, Grotius made acquaintance with him, and ſaw him frequently. Polite literature was the ſubject of their converſation. Salvius conceived a great eſteem for Grotius, and the favourable report he made of him to the high-chancellor Oxenſtiern determined the latter to write to

Grotius to come to him, that he might employ him in affairs of the greateſt importance. Grotius accepted of this invitation; and ſetting out for Frankfort on the Maine, where that miniſter was, arrived there in May 1634. He was received with the greateſt politeneſs by Oxenſtiern, but without explaining his intentions. However, in confidence of the high-chancellor's character, he ſent for his wife; and ſhe arrived at Francfort with his daughters and ſon, in the beginning of Auguſt. The chancellor continued to heap civilities upon him, without mentioning a word of buſineſs; but ordered that he ſhould follow him to Mentz, and at length declared him counſellor to the queen of Sweden, and her ambaſſador to the court of France.

As ſoon as he could depend upon an eſtabliſhment, he reſolved to renounce his country, and to make it known by ſome public act, that he conſidered himſelf as no longer a dutchman. In this ſpirit he ſent his brother letters for the prince of Orange and the dutch to that purport, July 13, this year: he likewiſe wrote to Rotterdam, which had deferred nominating a penſionary after the ſentence paſſed againſt him, that they might proceed to an election, ſince they muſt no longer look upon him as a dutchman. He ſet out from Mentz on his embaſſy to France in the beginning of 1636, and always ſupported with great firmneſs the rights and honours belonging to the rank of an ambaſſador. He continued in that character in France till 1644, when he was recalled at his own requeſt. In order to his return, having obtained a paſſport through Holland, he embarked at Dieppe, and arrived at Amſterdam in 1645, where he was extremely well received and entertained at the public expence. That city fitted out a veſſel to carry him to Hamburgh, where he was, May 16, this year. He went next day to Lubeck, and thence to Wiſmar, where count Wrangle, admiral of the Swediſh fleet, gave him a ſplendid entertainment, and afterwards ſent a man of war with him to Calmer, whither the chancellor ſent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other embaſſadors, who treated him with great honours. Returning to Calmer, he went by land to Stockholm, whither queen Chriſtina came from Upſal to ſee him.

Her majeſty had, before his departure from France, aſſured him that ſhe was exremely ſatisfied with his ſervices; and ſhe now gave him ſeveral audiences, and made him dine with her, and he appeared to be abundantly pleaſed with the honours he received: but as he ſaw they were in no haſte to do any thing for him, and only rewarded him with compliments, he grew uneaſy, and aſked leave to retire. He was

confirmed in this reſolution, by finding the court filled up with perſons that had conceived a jealouſy againſt him; beſides, the air of Sweden did not agree with him. The queen ſeveral times refuſed to grant him his diſmiſſion, and ſignified that if he would continue in her ſervice in quality of counſellor of ſtate, and bring his family into Sweden, he ſhould have no reaſon to repent it: but he excuſed himſelf on account of his own health, who could not bear the cold air of that kingdom. He aſked a paſſport, which they delaying to grant, he grew ſo uneaſy, that he reſolved to be gone without it. Leaving Stockholm, therefore, he went to a ſea-port two leagues diſtant, in order to embark for Lubeck. The queen, being informed of his departure, ſent a gentleman to tell him ſhe wanted to ſee him once more, otherwiſe ſhe ſhould think he was diſpleaſed with her. He returned therefore to Stockholm, and explained himſelf to the queen, who ſeemed ſatisfied with his reaſons, and made him a large preſent in money; adding to it ſome ſilver plate which was not finiſhed ſooner, and which he was aſſured had delayed the granting of his paſſport. That was afterwards iſſued; and the queen gave him a veſſel, on-board which he embarked, Auguſt 12, for Lubeck.

But the veſſel was ſcarce ſailed when a violent ſtorm aroſe, which obliged her after three days toſſing to put in, Auguſt 17, on the coaſt of Pomerania, fourteen miles from Dantzick. Grotius ſet out in an open waggon for Lubeck, and arrived at Roſtock, Auguſt 26, very ill, having travelled about ſixty miles through wind and rain. He lodged with Balleman, and ſent for Stochman the phyſician, who, from the ſymptoms, judged he could not live long. On the 28th he ſent for Quiſtorpius, miniſter of that town, who gives the following account of his laſt moments: "You are deſirous of hearing how that phœnix of literature, Hugo Grotius, behaved in his laſt moments; I am going to tell you." He then proceeds to give an account of his voyage, and his ſending for Stochman, a ſcotch phyſician; after which he goes on as follows: "he ſent for me about nine at night, I went, and found him almoſt at the point of death. I ſaid, 'There was nothing I deſired more than to have ſeen him in health, that I might have had the pleaſure of his converſation;' he ſaid, 'God hath ordered it otherwiſe.' I deſired him 'to prepare himſelf for a happier life, to acknowledge he was a ſinner, and repent of his faults;' and happening to mention the publican, who acknowledged he was a ſinner, and aſked God's mercy, he anſwered, 'I am that publican.' I went on, and told him that 'he muſt have recourſe to Jeſus Chriſt, without whom there is no ſalvation.' He replied, 'I place my hope in Jeſus Chriſt.' I began to repeat aloud in

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german the prayer that begins Herr Jeſu[P]: he followed me in a very low voice with his hands claſped. When I had done, I aſked him if he underſtood me; he anſwered, 'I underſtand you very well.' I continued to repeat to him thoſe paſſages of the word of God, which are commonly offered to the remembrance of dying perſons; and, aſking if he underſtood me, he anſwered me, 'I heard your voice, but did not underſtanc what you ſaid.' Theſe were his laſt words; ſoon after he expired, juſt at midnight. His body was delivered to the phyſicians, who took out his bowels, and eaſily obtained leave to bury them in our principal church, dedicated to the Virgin Mary."

Thus died this extraordinary perſon, Auguſt 28, at night, 1645. His corpſe was carried to Delft, and depoſited in the tomb of his anceſtors. He wrote this modeſt epitaph for himſelf.

"Grotius hic Hugo eſt Batavûm captivus & exul,
Legatus regni, Suecia magna, tui."

Among his works theſe are the principal, firſt, his "Anthologia." 2. "Via ad Pacem Eccleſiaſticam." 3. "Hiſtoria Gothorum, &c." 4. "Remarks on Juſtinian's Laws." 5. "Commentary on the Old and New Teſtament, with ſeveral Pieces annexed." 6 "Diſſertatio Hiſt. & Politic. de Dogmatis, Ritibus, & Gubernatione Eccleſiæ, &c." 7. "De Origine Gentium Americanarum, &c." with two anſwers to Dr. Laets in its defence. 8. "An Introduction to the Laws of Holland." 9. "Notes to Tacitus," publiſhed in Lipſius's edition, 1640. 10. "Notes upon Lucian," publiſhed in 1614. In 1652, there came out a ſmall collection in 12mo, with this title, "Hugonis Grotii quædam inedita, aliaque ex Belgicè editis Latinè verſa argumenti theolog. jurid. politic." and in 1687, an edition of his "Epiſtles."

GROTIUS (William), a native of Delft, and a younger brother of Hugo Grotius, was an eminent lawyer, and wrote ſeveral books; in particular, "Enchiridion de Principis Juris Naturæ," printed at the Hague. He wrote alſo, and which were publiſhed after his death "Vitas Juris conſultorum quorum in Pandectis extant nomina." He died in 1662.

GROTIUS (Peter), the ſecond ſon of Hugo Grotius, was eminent both for his knowledge as a lawyer and his acuteneſs as a philologiſt. He died in 1678.

[P] It is a prayer addreſſed to Jeſus Chriſt, and ſuited to the condition of a dying perſon, who builds his hopes on the Mediator. Le Clerc has recited it at length, in Sentimens de quelq. Theolog. lett. xvii. p. 397.

GROVE (HENRY), a learned divine among the engliſh preſbyterians, was deſcended from the Groves of Wiltſhire, and the Rowes of Devonſhire. His grandfather Grove was ejected from a living in Devonſhire for nonconformity in 1662: his father ſuffered much in the ſame cauſe for laynonconformity under Charles and James II. The eminent piety of Mr. Rowe, his grandfather by the mother's ſide, may be known by the account of his life by Mr. Theophilus Gale. His father, in particular, filled a life of eighty years honourably and uſefully, and died univerſally eſteemed and lamented. From ſuch parents our author was born at Taunton in Somerſetſhire, January 4, 1683; and, at fourteeen years of age, being poſſeſſed with a ſufficient ſtock of claſſical literature, he went through a courſe of academical learning under the Rev. Mr. Warren of Taunton, who was for many years at the head of a flouriſhing academy. Having finiſhed his courſe of philoſophy and divinity under Mr. Warren, he removed to London; and ſtudied ſome time under the Rev. Mr. Rowe, to whom he was nearly related. At this time he contracted a friendſhip with ſeveral perſons of merit, and particularly with Dr. Watts, which continued till his death, though they differed in their judgement upon ſeveral points warmly controverted among divines.

After two years ſpent in London, he returned into the country; and, being now twenty-two years of age, began to preach with great reputation. The ſpirit of devotion which prevailed in his ſermons early procured the friendſhip of Mrs. Singer, afterwards Mrs. Rowe, which ſhe expreſſed in an "Ode on Death," addreſſed to Mr Grove. Soon after his beginning to preach, he married; and at the age of twenty-three, upon the death of his tutor, Mr. Warren, was choſen to ſucceed him in the academy at Taunton. The province firſt aſſigned him, was ethics and pneumatology; and he compoſed ſyſtems in each. His concern in the academy obliging him to a reſidence in Taunton, he preached for eighteen years to two ſmall congregations in the neighbourhood. In 1708, he commenced author, by a piece intituled, "The Regulation of Diverſions," drawn up for the uſe of his pupils; and about the ſame time, Dr. Samuel Clarke publiſhed his "Diſcourſe on the Being and Attributes of God;" and the proof therein from the neceſſary ideas of ſpace and duration not convincing our author, he wrote to the doctor for information and ſatisfaction upon that head. This occaſioned their exchanging ſeveral letters; when, not being able to convince each other, the debate was dropped with expreſſions of great mutual eſteem. The next offering he made to the public was ſeveral papers in the eighth volume of the "Spectator," viz.

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No. 588, 601, 626, 635. In 1718, he publiſhed "An Eſſay towards a Demonſtration of the Soul's Immortality." About 1719, when thoſe angry diſputes upon the Trinity unhappily divided the preſbyterians, and when the animoſities were carried ſo high as to produce excommunications, &c. Mr. Grove's moderate conduct was ſuch, as drew on him the cenſures and diſpleaſure of ſome of his own perſuaſion: the reaſons for this moderate conduct are mentioned in his "Eſſay on the Terms of Chriſtian Communion."

In 1725, he loſt his partner in the academy, the Rev. Mr. James; and was now obliged to take the ſtudents in divinity under his direction. He confined himſelf to no ſyſtem in divinity, but directed his pupils to the beſt writers on natural and revealed religion, and an impartial conſideration of the chief controverſies therein. He likewiſe ſucceeded Mr. James in his paſtoral charge at Fullwood near Taunton, in which he continued till his death. In 1730, he publiſhed, "The Evidence of our Saviour's Reſurrection conſidered;" and, the ſame year, "Some Thoughts concerning the Proof of a future State from Reaſon," in anſwer to the Rev. Mr. Hallet, junior, which drew him into a diſpute on the point with that divine. In this controverſy, he was thought to diſparage the neceſſity of revelation, in regard to that proof. In 1732, he printed "A Diſcourſe concerning the Nature and Deſign of the Lord's Supper," where he ſet that inſtitution in the ſame light with biſhop Hoadly. In 1734, he publiſhed, without his name, "Wiſdom the firſt Spring of Action in the Deity," which was animadverted on, as to ſome particulars, by Mr. Balguy, who, however, allowed the diſcourſe in general to abound with ſolid remarks and ſound reaſonings. In 1736, he publiſhed "A Diſcourſe on ſaving Faith." The ſame year he met with an affliction, which gave him an opportunity of ſhewing the ſtrength of his chriſtian patience and reſignation; this was the death of his wife: and, a little more than a year after this, he died himſelf: for, having preached on February 19, 1737-8, and with ſuch an uncommon flow of ſpirits as he ſaid he could hardly govern, he was violently ſeized at night with a fever, which carried him off upon the 27th. His friends erected a handſome monument over his grave, on which is a latin inſcription compoſed by the late Dr. Ward, rhetoric-profeſſor at Greſham-college, who hath alſo obliged the world with an engliſh verſion of it. Beſides the works already mentioned, he publiſhed many ſermons upon ſeveral occaſions, and alſo a volume of "Miſcellanies in Proſe and Verſe." After his death came out by ſubſcription his "Poſthumous Works, 1740," in 4 vols. 8vo.

GRUCHIUS

GRUCHIUS (NICOLAS) of a noble family of Rouen, was, as the compilers of the Dictionnaire Hiſtorique affirm, "le Premier qui expliqua Ariſtote en Grec." He was author of various works. He tranſlated Caſtanedo's "Hiſtory of the Indies," and he publiſhed a treatiſe "De Comitiis Romanorum."

GRUDIUS (NICOLAS EVERARD), treaſurer of Brabant, wrote poetry, ſacred and prophane, in latin. He died in 1571.

GRUE (THOMAS), a frenchman, celebrated for his various tranſlations of engliſh works into french. Among others he publiſhed Roſs's "Hiſtory of all Religions," and Abraham Roger's "Gate opened to the Knowledge of Paganiſm."

GRUGET (CLAUDE), lived in the ſixteenth century. He was famous for his tranſlations from italian and ſpaniſh into french, in particular an edition of the "Heptameron of the Queen of Navarre."

GRUNER (JOHN FREDERIC), an eminent theologian and excellent ſcholar; was author of many uſeful and important works, a catalogue of which is given by Harles in his book "De vitis Philologorum." His talents are repreſented to have been very various, and his diligence indefatigable. He publiſhed a new edition of "Cœlius Sedulius," with various commentaries, "An Introduction to Roman Antiquities," "Miſcellanea Sacra," "Various critical Remarks on the Claſſics," new editions of "Eutropius and Velleius Paterculus, &c." He was born at Coburg in 1723, and died in 1778.

GRUTERUS (JANUS), a celebrated philologer, was born December 3, 1560, at Antwerp in Brabant. He was the ſon of John Walter Gruter, burgo-maſter of Antwerp; who, being one of thoſe who ſigned the famous petition to the duchеſs of Parma, the governeſs of the Netherlands, which gave riſe to the word *Gueux* [Beggars], was proſcribed his country. He croſſed the ſea to Norwich in England taking his wife (who was an engliſh woman) and family along with him. Young Gruter was then but an infant; he had the peculiar felicity of imbibing the elements of learning from his mother, Catharine Tiſhem; who, beſides french, Italian, and engliſh, was complete miſtreſs of latin, and ſo well ſkilled in greek that ſhe could read Galen in the original; which, Bayle ſays, is more than one phyſician in a thouſand can do. The family, being perſecuted on account of the proteſtant religion, found an aſylum in England, where they reſided ſeveral years, and at a proper age ſent their ſon to complete his education at Cambridge. His parents, after ſome time, repaſſing the ſea to Middleburg, the ſon followed them to Holland; and, going to Leyden, ſtudied the civil law, and took

took his doctor's degree there in that faculty; but, applying himself at the same time to polite literature, he became an early author in that way, as appears by some latin verses which he published, under the title of "Ocelli," at twenty years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as soon as the States had possessed themselves of it; but, when the city was threatened with a siege by the duke of Parma in 1584, was sent to France, where he resided some years, and then visited other countries. The particular route and circumstances of his travels afterwards are not known; only it is certain that he read public lectures upon the classics at Rostock, particularly on Suetonius. He was in Prussia, when Christian, duke of Saxony, offered him the chair of history-professor in the university of Wittemburg; which place he enjoyed but a few months: for, upon the death of that prince, his successors desiring the professors to subscribe the act of concord on pain of forfeiting their places, Gruterus chose rather to resign than subscribe any confession of faith against his conscience. He was treated with particular severity on this occasion; for, though two others were deprived on the same account, yet half a year's salary was allowed them by way of gratification, according to the custom of those countries, with regard to persons honourably discharged: whereas this present was so far from being made to Gruterus, that they did not defray even the expences of his journey. The truth is, he was the worst courtier in the world; and he judged that, all things considered, it would be more advantageous to him to give up all thoughts of that present than to trifle away his time in tedious solicitations. We do not know whither he directed his steps next; only we are told, that, being at Padua at the time of Riccoboni's death, that professor's place was offered to him, together with liberty of conscience: the salary too was very considerable, but he refused all these advantages. He was apprehensive that so profitable and honourable employ would expose him to the attacks of envy, and he would not submit to the bare exercise of his religion in private. He was much better pleased with his invitation to Heidelberg, where he filled the professor's chair with great reputation for many years; and, in 1502, had the direction of that famous library, which was afterwards carried to Rome.

This employ suited his genius, and soon after he published the most useful of his works, his large collection of inscriptions, which is dedicated to the emperor Rodolphus II. who bestowed great encomiums upon it, and gave Gruterus the choice,

choice of his own reward. He anſwered that he would leave it to the emperor's wiſdom, only begged it might not be pecuniary. In the ſame temper, upon hearing there was a deſign to give a coat of arms, in order to raiſe the dignity of his extraction, he declared, that, ſo far from deſerving a new coat of arms, he was too much burthened with thoſe which had devolved to him from his anceſtors. The emperor was then deſired to grant him a general licence for all the books of his own publiſhing. The emperor not only conſented to it, but alſo granted him a privilege of licenſing others. The emperor intended to create him a count of the ſacred palace; and the affair was carried ſo far, that the patent was drawn, and brought back to be ratified by his ſign manual; but, the emperor happening to die in the interim, it was left without the ſignature, and ſo the affair came to nothing. Nevertheleſs Gruterus beſtowed the ſame encomiums on the good emperor as if it had been completed. His privilege, however, of licenſing books was of great advantage to him, ſince he publiſhed a vaſt number, being one of the moſt laborious writers of his age. This taſk he was the better enabled to execute by the help of his library, which was large and curious, having coſt him no leſs than 1200 crowns in gold. Imagine, then, how deep his affliction muſt be, when it was deſtroyed and plundered, together with the city of Heidelberg, in 1622. Oſwald Smendius, his ſon-in-law, endeavoured to ſave it, but in vain. For this purpoſe, he wrote to one of the great officers of the duke of Bavaria's troops; but the wild licentiouſneſs of the ſoldiers could not be reſtrained. Afterwards he went to Heidelberg, and ſaw the havock that had been made at his father's houſe; he then tried to ſave at leaſt what Gruterus's amanuenſis had lodged in the elector's library, and brought the Pope's commiſſion to give him leave to remove them. He received for anſwer, that as to the MSS. the Pope had ordered them all to be ſought for carefully, and carried to Rome; but as to the printed books, leave would be given to reſtore them to Gruterus, provided it was approved by Tilly under his hand. However, this pretended favour proved of no effect, becauſe Tilly could not be ſpoken with

Gruterus had left Heidelberg before it was taken, and retired to his ſon-in-law's at Bretten, whence he went to Tubingen, where he ſtayed ſome time. He made ſeveral removes afterwards, and received invitations to read lectures at ſeveral places, particularly one from Denmark. The curators alſo of the univerſity of Franecker offered him the profeſſorſhip of hiſtory in 1624; but, when the affairs of the Palatinate were a little ſettled, he returned to Bretten; where, however,

ever, he found himſelf very much teazed by ſome young jeſuits, who were fond of diſputing. In reality, Gruterus never loved controverſy, eſpecially upon religious ſubjects. Nor indeed was it the buſineſs of a critic of his fame to diſpute about controverted points with young jeſuits juſt freſh plumed with the ſubtleties of the ſchools; and he found no other way of getting rid of their importunities than to go and live at a diſtance from them. He retired therefore to a country-houſe, which he purchaſed near Heidelberg, where he uſed to make viſits occaſionally. He came from one of theſe, September 10, 1527; and going to Bernhelden, a country-ſeat belonging to his ſon-in-law Smendius, about a league's diſtance from Heidelberg, he fell ſick the ſame day, and expired there ten days afterwards. His corpſe was carried to Heidelberg, and interred in St. Peter's church.

GRUTERUS (PETER), was a practitioner of phyſic in ſeveral parts of Flanders, In 1609 he publiſhed at Leyden a "Century of Latin Letters," in which he affected old words and obſolete phraſes. In 1629, he publiſhed a "New Century of Letters," at Amſterdam, at which place he died in 1634.

GRYNÆUS (SIMON), a very learned german, was the ſon of a peaſant of Suabia, and born at Veringen in the county of Hohenzollern in 1493. He purſued his ſtudies in Pfortſheim at the ſame time with Melancthon, which gave riſe to a friendſhip between them which laſted long. He continued them at Vienna, and there taking the degree of maſter in philoſophy, was appointed greek profeſſor. Having embraced the proteſtant religion, he was expoſed to many dangers; and particularly in Baden, where he was ſome years rector of the ſchool. He was thrown into priſon at the inſtigation of the friers; but at the ſolicitation of the nobles of Hungary, was ſet at liberty, and retired to Wittemberg, where he had a conference with Luther and Melancthon. Being returned to his native country, he was invited to Heidelberg, to be greek profeſſor in that city, in 1523. He exerciſed this employment till 1529, when he was invited to Baſil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a recommendatory letter from Eraſmus to William Montjoy, dated Friburg, March 18, 1531. After deſiring Montjoy to aſſiſt Grynæus as much as he could, in ſhewing him libraries, and introducing him to learned men, Eraſmus adds: "Eſt homo Latinè Græceque ad unguem doctus, in philoſophia & mathematicis diſciplinis diligenter verſatus, nullo ſupercilio, pudore pene immodico. Pertraxit hominem iſtuc Britanniæ viſendæ cupiditas, ſed præcipue Bibliothecarum veſtrarum amor. Rediturus eſt ad nos, &c." Eraſmus recommended him alſo to Sir Thomas More, from whom he received

ceived the higheſt civilities. In 1534, he was employed, in conjunction with other perſons, to reform the church and ſchool of Tubingen. He returned to Baſil in 1536, and in 1540 was appointed to go to the conferences of Worms, with Melancthon, Capito, Bucer, Calvin, &c He died of the plague at Baſil in 1541.

He did great ſervice to the commonwealth of learning, and we are obliged to him for editions of ſeveral ancient authors. He was the firſt who publiſhed the "Almageſt" of Ptolemy in greek, which he did at Baſil in 1538, and added a preface concerning the uſe of that author's doctrine. He alſo publiſhed a greek "Euclid," with a preface, in 1533, and Plato's works with ſome commentaries of Proclus, in 1534. His edition of Plato was addreſſed to John More, the chancellor's ſon, as a teſtimony of gratitude for favours received from the father; and as the following paſſage in the dedication ſhews Sir Thomas, as well as Grynæus, in a very amiable light, we think it not amiſs to inſert it here. "It is, you know, three years, ſince arriving in England, and being recommended moſt auſpiciouſly by my friend Eraſmus to your houſe, the ſacred ſeat of the Muſes, I was there received with great kindneſs, was entertained with greater, was diſmiſſed with the greateſt of all. For that great and excellent man your father, ſo eminent for his high rank and noble talents, not only allowed me, a private and obſcure perſon, (ſuch was his love of literature) the honour of converſing with him in the midſt of many public and private affairs, gave me a place at his table, though he was the greateſt man in England, took me with him when he went to court or returned from it, and had me ever by his ſide, but alſo with the utmoſt gentleneſs and candour enquired, in what particulars my religious principles were different from his; and though he found them to vary greatly, yet he was ſo kind as to aſſiſt me in every reſpect, and even to defray all my expences. He likewiſe ſent me to Oxford with one Mr. Harris, a learned young gentleman, and recommended me ſo powerfully to the univerſity, that at the ſight of his letters all the libraries were open to me, and I was admitted to the moſt intimate familiarity with the ſtudents."

GRYNÆUS (Thomas), nephew of Simon, was born at Syringen, in Suabia, in 1512. He purſued his ſtudies under the auſpices of his uncle, and taught the latin and greek languages at Berne. He alſo read public lectures at Baſil, and was a reſpectable and amiable character. He left four ſons, all of whom were eminent for their learning.

GRYPHIARDER (John), was profeſſor of poetry and hiſtory in the univerſity of Jena. He died in 1612, and was author of ſeveral books.

GRYPHIUS (SEBASTIAN), a celebrated printer of Lyons in France, was a german, and born at Suabia near Augſburg in 1493. He performed the duties of his profeſſion with ſo much honour, that he was publicly applauded for it by very learned men. Conradus Geſner has even dedicated one of his books, namely, the twelfth of his pandects, to him; and takes occaſion to beſtow the following praiſes on him. "You, moſt humane Gryphius, who are far from meriting the laſt place among the excellent printers of this age, came firſt into my mind: and eſpecially on this account, becauſe you have not only gained greater fame than any foreigner in France, by a vaſt number of moſt excellent works, printed with the greateſt beauty and accuracy, but becauſe, though a german, you ſeem to be a countryman, by your coming to reſide among us." Baillet ſays, that Julius Scaliger dedicated alſo to him his work, "De Cauſis Linguæ Latinæ:" but he is miſtaken. Scaliger wrote a kind letter to Gryphius, in the ſame manner as Quintilian wrote to Trypho, a bookſeller, which is indeed printed at the head of the work: but the dedication is to Silvius Scaliger, his eldeſt ſon, to whom he alſo addreſſed his "Ars Poetica." Scaliger was too proud to dedicate a book to a printer.

Gryphius is allowed to have reſtored the art of printing at Lyons, which was before exeeedingly corrupted; and the great number of books printed by him are valued by the connoiſſeurs. He printed many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no leſs accurate than beautiful. The reaſon is that he was a very learned man, and perfectly verſed in the languages of ſuch books as he undertook to print. Thus a certain epigrammatiſt has obſerved, that Robert Stephens was a very good corrector, Colinæus a very good printer, but that Gryphius was both an able printer and corrector. This is the epigram:

"Inter tot norunt libros qui cudere, tres ſunt
Inſignes: languet cætera turba fame.
Caſtigat Stephanus, ſculpit Colinæus, utrumque
Gryphius edocta mente manuque facit."

He died, 1556, in his 63d year: and his trade was carried on honourably in the ſame city by his ſon, Anthony Gryphius. One of the moſt beautiful books of Sebaſtian Gryphius is a "Latin Bible;" it was printed, 1550, with the largeſt types that had then been ſeen, in 2 vols. folio.

GRYPHIUS (ANDREW), born at Glogaw in 1616, died in 1664. He was called the Corneille of Germany, and acquired conſiderable reputation by his compoſitions for the theatre, and is among the very firſt writers of tragedy in the catalogue

catalogue of german writers. He alſo wrote in a fine vein of irony a "Critique on the Ancient Comedies of the Germans."

GRYPHIUS (CHRISTIAN), ſon of the preceding, born in 1649. He was profeſſor of eloquence at Breſlaw, and a man of various and excellent talents. He was a great improver of his native language, and wrote many eſteemed works, the principal of which are a "Treatiſe on the Origin and Progreſs of the German Language," "A Diſſertation on the Writers who principally illuſtrated the Hiſtory of the ſeventeenth Century," and a "Collection of Poems." He was alſo a contributor to the "Journal de Leipſic."

GUADAGNOLO (PHILIP), a great orientaliſt of Italy, was born about 1596 at Magliano. After going through his ſtudies, he entered among the "Clerici regulares minores," and made his profeſſion at Rome in 1612. His genius prompted him to the ſtudy of languages, to which he devoted himſelf entirely; ſo that he acquired the greek, hebrew, chaldean, ſyriac, perſian, and arabic languages, but excelled chiefly in the arabic. He ſpent the greateſt part of his life in tranſlating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome; and was indeed ſo perfect a maſter of it, that he ſpoke an oration in it, before Chriſtina queen of Sweden, in 1656. The eaſtern prelates preſented a petition to Urban VIII. to have the bible tranſlated into arabic; and, the congregation "de propaganda fide" complying with their deſires, Guadagnolo was immediately pitched upon as the propereſt and beſt qualified perſon to undertake this great work. He began it in 1622, and finiſhed it in 1649; having, however, aſſiſtants under him, and ſometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week of what progreſs he had made to a congregation aſſembled for that purpoſe. It was publiſhed at Rome, 1671, in 3 vols. folio, with this title, "Biblia Sacra Arabica Sacræ Congregationis de propaganda fide juſſu edita ad uſum eccleſiarum orientalium. Additis è regione Bibliis Vulgatis Latinis." In 1631, he publiſhed a latin work, intituled, "Apologia pro Chriſtiana Religione, qua reſpondetur ad objectiones Ahmed filii Zin Alabedin Perſæ Aſphaenſis contentas in libro inſcripto Politor Speculi," 4to. The occaſion of this work was as follows. A ſpaniard had publiſhed a religious book, intituled, "The true Looking-glaſs;" which falling into the hands of a learned perſian, he wrote an anſwer to it in his native tongue, intituled, "The Poliſher of the Looking-glaſs;" and added theſe words at the end of it, "Let the Pope anſwer it." This book being brought to Rome in 1625, Ur-

ban VIII. ordered Guadagnolo to refute it; which he did ſo effectually, that the perſian, to whom it was ſent, renounced the mahometan faith, and became as zealous a defender of chriſtianity as he had been before an oppoſer of it. Guadagnolo publiſhed his apology in arabic in 1637, 4to. He wrote another work in arabic, intituled, "Conſiderations againſt the Mahometan religion;" in which he ſhews, that the Koran is a mere rhapſody of falſehood and impoſture. He publiſhed alſo at Rome, in 1642, "Breves Inſtitutiones Linguæ Arabicæ," folio: a very methodical grammar. He had alſo compiled a dictionary in that language, but the publication of it was prevented by his death, which happened in 1656. The MS. is preſerved in the convent of San Lorenzo in Lucina.

GUAGNIN (ALEXANDER), born at Verona 1538, and died at Cracow, at the age of ſeventy-ſix. He was naturalized in Poland, and publiſhed ſome typographical works which are highly eſteemed, in particular "Sarmatiæ Europeæ Deſcriptio," printed at Spires in 1581. He alſo publiſhed "Rerum Polonicarum Scriptores," in 3 vols 8vo.

GUALBERT (S. JOHN), a florentine gentleman, who founded a monaſtery in the celebrated retirement of Vallombroſa, among the Apeninnes, thus mentioned by our Milton:

> "Thick as autumnal leaves that ſtrow the brooks
> In Vallombroſa, where the Etrurian ſhades
> High overarched imbower, &c."

GUALDUS (PRIORATUS, alias GALEAZZO), a native of Vicenza, where he died in 1678. He was hiſtoriographer to the emperor, and has left many hiſtoric works, written in italian; of theſe the principal are the "Hiſtory of Ferdinand the ſecond, and Ferdinand the third;" "An Account of the Miniſtry of Cardinal Mazarin;" "Hiſtory of the Emperor Leopold," which laſt is the moſt eſteemed, and was publiſhed at Venice in three volumes, folio, with plates.

GUALTERUS (RODOLPHUS), born at Zurich in 1529, wrote many works, and particularly "Commentaries on the Bible." He alſo publiſhed a tranſlation of "Julius Pollux," at Baſil, concerning which, ſee Fabricius. Saxius ſays he was born in 1519.

GUARIN, (PETER), a Benedictine, born at Rome in 1678, was eminently ſkilled in the greek and hebrew languages. He publiſhed a "Hebrew Grammar," in two volumes, quarto; a "Hebrew Lexicon." He was alſo tutor to the abbé Bleterie, celebrated for his lives of Julian and Jovian.

GUARINI, was of an illuſtrious family of Verona, and merits a place in our volumes, as being the firſt who, after

the reſtoration of letters, taught greek in Italy, which he went to Conſtantinople to learn. He was alſo author of various tranſlations and notes on ancient authors, at the command of pope Nicolas the fifth. He tranſlated "Strabo." He died in 1460.

GUARINI (JOHN BAPTIST), a celebrated italian poet, was great-grandſon of the former. In the courſe of his education he ſpent ſome time at Piſa, and at Padua; where he was much eſteemed by the rector of the univerſity, but at an early age he went to Rome. He was apparently bred for the court and public affairs, and ſoon taken notice of by Alphonſus II. who firſt ſent him on an embaſſy to Venice, and then to Piedmont, where he reſided five years. The nuptials of the duke of Savoy with the princeſs Catharine, ſiſter to Philip III. king of Spain, being celebrated about the time of his reſidence at the court of Turin, he had an opportunity of preſenting that prince with his "Paſtor Fido," which was then, Guarini himſelf being preſent, exhibited for the firſt time with the greateſt magnificence, as it was afterwards in other parts of Italy. In 1571, he went to Rome to congratulate, on the part of the duke of Ferrara, Gregory XIII. on his elevation to the pontificate. Returning to Ferrara, he ſpoke the funeral oration, when the ſervice was ſolemnized there for the emperor Maximilian and Lewis cardinal of Eſſe. He afterwards carried his prince's compliments to Henry of Valois upon his election to the crown of Poland; and, paſſing through Germany, he had on this occaſion an interview with the emperor; and on his return home was made ſecretary and counſellor to the duke of Ferrara. He executed all theſe negociations with great integrity and prudence; and when the throne of Poland became vacant by the reſignation of Henry Valois, who quitted it in the view of ſucceeding to the crown of France, after the death of Charles IX. May 1374, Guarini was ſent a ſecond time to Poland, together with Galengui, by Alphonſo duke of Ferrara, to manage his intereſt for that crown. Theſe deputies negociated the affair with great prudence, though without ſucceſs, on account of a variety of obſtacles which ſtood in the way.

At length, however, not meeting with the return he thought his ſervices deſerved, he grew diſguſted; and, in 1582, applied to the duke for leave to retire, upon pretence of attending to his private concerns. During his retreat, he ſpent the winters in Padua, and the ſummers at a delightful country-ſeat of his called La Guarina, ſituate in Poleſine de Rovigo, which duke Borſo had preſented to Battiſta Guarini his grandfather, as a reward for his ſervices performed in France, where he had been his envoy. He had ſpent three years in his retirement, when he

was recalled by duke Alphonſo, reſtored to the office of ſecretary of ſtate, and employed in various negociations; but, meeting with ſome vexations, he again quitted the court. Aleſſandro Guarini, his eldeſt ſon, who, in 1587, had married a rich heireſs, niece to cardinal Canani, being weary of living under the ſubjection of his father, and diſguſted with the imperious treatment he met with from him, reſolved to leave his houſe, and live apart with his wife. Battiſta was ſo highly offended at their departure, that he immediately ſeized their income, on pretence of debts due to him for money expended at their marriage. His ſon, deprived of his income for nine months, at laſt applied to the duke of Ferrara to interpoſe his authority, which he did; when commanding the chief judge to take cognizance of the affair, that magiſtrate immediately decided it in favour of Aleſſandro. This ſentence exaſperated the father ſtill more; ſo that, looking on it as a proof that the duke had no regard for him, he addreſſed a letter to him in the moſt reſpectful but ſtrongeſt terms, to be diſmiſſed the ſervice; which the duke granted, though not without intimating ſome diſpleaſure at Guarini, for ſhewing ſo little regard to the favours he had conferred on him.

In this ill humour, 1588, he offered his ſervices to the duke of Savoy, and was immediately employed; but, not continuing long there, he went to Padua, where he had the affliction to loſe his wife in 1589. This loſs inſpired him with different thoughts from thoſe he had hitherto entertained; it is even preſumed by his letters, that he intended to go to Rome, and turn eccleſiaſtic. However, he was diverted from this ſtep by an invitation, received in 1592 from the duke of Mantua, who ſent him to Inſpruck to negociate ſome affairs at the archduke's court. But he afterwards was diſmiſſed this ſervice, as he had been that of Ferrara, by the ſolicitations of duke Alphonſo; who, it is ſaid, could not bear that a ſubject of his, of Guarini's merit, ſhould ſerve other princes. Thus perſecuted, he went to Rome apparently with the deſign juſt mentioned, but was again prevented from executing it by a reconciliation with Alphonſo, which brought him back to Ferrara in 1595. This reconciliation was obtained by his ſon Aleſſandro, who was very much beloved at court. However, freſh quarrels between father and ſon ſoon broke out again, which were afterwards carried to a great height; and, great changes happening upon the death of Alphonſo in 1597, Guarini thought himſelf ill uſed, and left Ferrara to go to Ferdinand de Medicis, Grand duke of Tuſcany, who expreſſed a great eſteem for him.

But here again an unlucky accident cut ſhort his hopes; he carried with him to Florence Guarino Guarini, his third ſon,

ſon, but fifteen years of age, and ſent him to Piſa to complete his ſtudies in that city. There the youth fell in love with a noble but poor widow, named Caſſandra Pontaderi, and married her. Guarini no ſooner heard the news, but ſuſpecting the Grand Duke was privy to the marriage, and even promoted it, he left his ſervice abruptly; and, returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara. This was in 1604; he was ſent the ſame year by the magiſtrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his laſt public employ. He reſided at Ferrara till 1609, going occaſionally to Venice to attend his law-ſuits, which carried him in 1610 to Rome, where they were determined in his favour. Paſſing through Venice on his return home, he was ſeized, in his inn there, with the diſtemper which put a period to his life, October 1612, when he was ſeventy years of age.

He was a knight of St Stephen, and member of ſeveral academies, beſides other ſocieties; as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoriſti of Rome. Notwithſtanding the reputation he had gained by his "Paſtor Fido," he could not endure the title of poet, which he thought was ſo far from bringing any honour to the bearers, that it rather expoſed them to contempt. He wrote other things, a complete catalogue of which may be ſeen in Niceron; but this was his favourite work, as appears from the warmth of his reſentment againſt a critic who cenſured it.

GUARINI, a celebrated architect born at Modena in 1624. His talents were principally exerciſed in the ſacred buildings which adorn Turin, and not only Turin, but various parts of Italy and even of Paris. He ſeems to have had more knowlege than true taſte. His poſthumous works in architecture ſhew the extent of his ſkill, while his performances are marked with irregularities, and what the french call Bizarreries.

GUASCO (Octavian), born at Turin, and died at Verona in 1783. He was member of the Royal Society of London, and of the Academy of Inſcriptions, &c. of Paris. He poſſeſſed conſiderable talents and much learning, which he made appear by various publications. Many of them are well eſteemed, in particular "A Treatiſe on Aſylums," "Literary Diſſertations," "An Eſſay on the Statues of the Ancients." He was alſo the intimate friend of the preſident Monteſquieu, and tranſlated his great work into italian.

GUAZZI (Stephen), ſecretary to the ducheſs of Mentz, died at Pavia in 1565. He publiſhed "Poems," "A Tract on Polite Converſation," and "Dialogues;" all of which were much eſteemed in their time.

GUAZZI (MARK), native of Padua, was eminent both in arms and learning. He died in 1556, and publiſhed a "Hiſtory of Charles the Eighth," a hiſtory of his own time, and "An Abridgment of the Wars of the Turks againſt the Venetians." He was alſo the author of ſome poetical pieces.

GUDIUS (MARQUARD), a learned critic, was of Holſtein in Germany; but we know nothing of his parents, nor in what year he was born. He laid the foundation of his ſtudies at Renſburg under Johſius, and went afterwards to Jena, where he was in 1654. He continued ſome years in this city, manifeſting a ſtrong inclination for letters, and making diligent ſearch after ancient inſcriptions. He was at Francfort in July 1658, when the emperor Leopold was crowned; and went thence to Holland, where John Frederic Gronovius recommended him to Nicolas Heinſius, as a young man of uncommon parts and learning, who had already diſtinguiſhed himſelf by ſome publications, and from whom greater things were to be expected. His parents in the mean time wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they conſidered as a frivolous and unprofitable employment. But he remained inexorable; preferring a competency with books to any fortune without them; and, above all, was particularly averſe from a court, where "he ſhould," he ſaid, "be conſtantly obliged to keep the very worſt of Company."

His learned friends all this while were labouring to ſerve him. Grævius tried to get him a place at Duiſburg, but could not. The magiſtrates of Amſterdam ſoon after offered him a conſiderable ſum to digeſt and reviſe Blondel's "Remarks upon Baronius's Annals," and gave him hopes of a profeſſorſhip: but receiving a letter from Gronovius, which propoſed to him a better offer, he declined the undertaking. Gronovius propoſed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whoſe name was Samuel Schas: and this propoſal he readily embraced, though he had another letter from Alexander Morus, with the offer of a penſion of Saumur, and a lodging in the houſe of the celebrated profeſſor Amyrault, if he would read lectures upon ancient hiſtory to ſome french noblemen.

He ſet out with Schas, November 1659; and, April 1660, got to Paris, where he found Menage at work with Diogenes Laërtius, and communicated to him ſome obſervations of his own. He eaſily found admittance to all the learned wherever he came, being furniſhed from Holland with inſtructions and recommendations for that purpoſe. The two travellers arrived at Toulouſe, October 1661, where they both fell

fell ſo ill, that they were expected to die: but recovering, the went to Italy, where they ſtayed all 1662, and part of 1663. At Rome, at Florence, and at Capua, they found ſeveral of the learned, ſuch as Leo Allatius, Carolus Dati, &c. In 1663, they returned to France, and continued there the remaining part of the year. Gudius, who ſeems to have been a provident man, had deſired his friends at parting, to keep a look-out for ſome place of ſettlement for him at his return: and accordingly Heinſius, Gronovius, and Grævius, were very attentive to his intereſt. But his pupil Schas wiſhed to make another tour, and Gudius thought it better to attend him than to accept of any thing that the others could get him. The truth is, Gudius found himſelf at preſent in a condition to make his fortune: for, Schas was a lover of letters; and, though immenſely rich, reſolved to ſpend his life in ſtudious purſuits. He was withal very fond of Gudius, whom he diſſuaded from accepting any place; and preſſed to accompany him through the libraries of Germany, as he had aready done through thoſe of France and Italy.

Before they ſet out for Germany, Iſaac Voſſius, moved with envy upon ſeeing in the hands of Gudius ſo many valuable monuments of literature, which they had collected in their firſt tour, is ſaid to have acted a double part, neither becoming a ſcholar nor an honeſt man. On the one hand, he affected to hold them light, when he talked with Gudius; whom alſo he did not ſcruple to treat with an air of contempt, even in the preſence of his friend Gronovius, ſaying, that Gudius had never collated any MS. but always uſed a copyiſt for that purpoſe, and that he did not know the value of them, but was ready to ſell them for a trifle to the firſt purchaſer. On the other hand, when he talked to Schas, he repreſented to him what an eſtimable treaſure he was in poſſeſſion of, exhorted him not to be the dupe of Gudius, but invited him to join his MSS. with his own; alleging, that they would enjoy them in common during their lives, and after their deaths bequeath them to the public; which unuſual act of generoſity would gain them great honour. But Voſſius miſtook his man, who loved books, and underſtood MSS. perhaps as well as Gudius: and Grævius, in the preface to his edition of "Florus," makes his acknowledgements to Schas, whom he calls *vir eximius*, for having collated three MSS. of that author in the king of France's library. Voſſius uſed other ungenerous and diſhoneſt means to ſet Gudius and Schas at variance; he cauſed a quarrel between Schas and his brother, by inſinuating, that Gudius had too great a ſhare in the poſſeſſions as well as the affections of Schas; and he did what he could to ruin Gudius's character with the States of Holland. It was all in vain; but it

ſhews

ſhews to what terrible paſſions even learned men are ſometimes ſubject.

Gudius and Schas ſet out for Germany, July 1664; but their excurſion was ſhort, for they returned to the Hague in December. They went over to England, ſome time before they went to Germany: but no particulars of this journey are recorded. He continued at the Hague till 1671, refuſing to accept any thing, though a profeſſorſhip or two were offered him; and then went to ſettle in his own country, yet without diſuniting himſelf from his pupil, with whom he had lived long as an intimate friend. Heinſius tells Ezekiel Spanheim in a letter, Auguſt 1671, that Gudius was made librarian and counſellor to the duke of Holſtein; and in another to Falconieri, June 1672, that he was married. In 1674, he was ſent by that prince to the court of Denmark: and, December 1675, was informed at the Hague, that Schas was dead at Holſtein. He was ſo, and had left his eſtate to Gudius, with legacies to Grævius, Gronovius, Heinſius, and other learned men: which legacies, however, were revoked in a codicil. There was a conteſt about the will, ſet on foot by the relations of Schas; but Gudius carried the eſtate, and, as Heinſius relates in a letter, 1676, from that time thought proper to break off his correſpondence with his learned friends in Holland. What a picture of ingratitude! thoſe very friends, to whom he owed his firſt riſe, and who laid the foundation of all his grandeur.

In 1678, he was irretrievably diſgraced with his prince, which created him much affliction. One would think, that a man, who loved books ſo well as he did, far from being afflicted with an accident of this nature, might have been pleaſed to be thus ſet at liberty, and in full power to purſue his humour: but his learning had not freed his mind from avarice and ambition. However, he was a little comforted afterwards, by being made counſellor to the king of Denmark. He died, ſomewhat immaturely, in 1689; Burman calls his death immature; and he could not be old. Though it was conſtantly expected from him, yet he never publiſhed any thing of conſequence. At Jena, in 1657, came out a theſis of his "De Clinicis, ſive Grabatariis veteris Eccleſiæ:" and in 1661, when he was at Paris, he publiſhed "Hippolyti Martyris de Antichriſto librum, Græcè," a piece never printed before. His MSS. however, with his own collations, he communicated to Gronovius, Grævius, Heinſius, and others, who all conſidered him as excellent in philology and criticiſm. "Ingenio & doctrina recondita in primis hujus ſæculi conſpicuus Marquardus Gudius," are the words of Grævius, in his preface to "Florus:" and Burman, who was far from giving people more than their due, ſpeaks of him in the higheſt terms, in the preface to "Phædrus,"

"Phædrus," which he publiſhed at Amſterdam, 1698, merely for the ſake of Gudius's notes. To this edition are added four new fables, which Gudius extracted from a MS. at Dijon. Burman had publiſhed in quarto, the year before at Utrecht, "A Collection of Epiſtles of Gudius and his Friends," whence theſe memoirs of him are taken: and, in 1731, came out "Antiquæ Inſcriptiones, cum Græcæ tum Latinæ, olim à Marquardo Gudio collectæ, nuper à Joanne Koolio digeſtæ, hortatu conſilioque Joannis Georgii Grævii; nunc à Franciſco Heſſelio editæ, cum annotationibus eorum. Leuwardiæ," folio.

GUDIUS (Gottlob Frederic), a Lutheran miniſter, who wrote many works worthy of being remembered. Among others, we have from his pen a "Treatiſe of the Difficulties of Learning the Hebrew Tongue," various "Theological Compoſitions," "Remarks on the Conduct of the Emperor Julian," and a "Life of the learned Hoffman."

GUERCHEVILLE (Antoinette de Pons Marchioness of), remarkable for her ſpirited anſwer to Henry the Fourth, who made ſome attempts upon her chaſtity. If, ſaid ſhe, I am not noble enough to be your wife, I am too much ſo to be your miſtreſs. When Henry the Fourth married Mary of Medicis, he made this lady dame d'honneur to that princeſs. Since, ſaid he, you are really dame d'honneur, be ſo to the queen my wife.

GUERCINO, ſo called from a caſt he had in one of his eyes, for his true name was Franceſco Barbieri da Cento, was a celebrated Italian painter, and born near Bologna in 1590. He learned the principles of his art under a Bolognian painter, whoſe capacity was not extraordinary: but converſing afterwards with the works of Michael Angelo and the Caracci, into whoſe academy he entered, he made a vaſt progreſs. He deſigned gracefully, and with correctneſs: he was an admirable colouriſt: he was, beſides, very famous for a happy invention and freedom of pencil, and for the ſtrength, relievo, and becoming boldneſs, of his figures. While he was forming a manner of deſigning, he conſulted that of his contemporary artiſts. Guido's and Albani's ſeemed to him too weak; and therefore he reſolved to give his pictures more force. He painted for a long time in this ſtrong way, but began, in the decline of life, to alter his ſtyle; and took up another more gay, neat, and pleaſant, yet by no means ſo grand and natural as his former guſto. This however he did, not to pleaſe himſelf, for it was againſt his judgement, but the undiſcerning multitude, who were drawn by Guido's and Albani's great reputation to approve no manner but theirs. He was invited to Rome by Gregory XV.

XV. and, after two years ſpent there with univerſal applauſe, returned home: whence he could not be drawn by the moſt powerful allurements from either the kings of England or France. Nor could Chriſtina, queen of Sweden, prevail with him to leave Bologna, though in her paſſage through it ſhe made him a viſit, and would not be ſatisfied till ſhe had taken him by the hand; "that hand," ſaid ſhe, "which had painted 106 altar-pieces, 144 pictures for people of the firſt quality in Europe, and had, beſides, compoſed ten books of deſigns." He received the honour of knighthood from the duke of Mantua. He died a bachelor in 1666, very rich, notwithſtanding vaſt ſums of money, which he had expended in building chapels, founding hoſpitals, and other acts of charity: for, it is remarkable, and much to this painter's honour, that he was every where as illuſtrious and as much venerated for his exemplary piety, prudence, and morality, as he was for his knowledge and ſkill in his profeſſion.

GUERET (GABRIEL), born in 1641, was eminent both at the bar as an advocate, and in the "Republic of Letters" as an author. He left a number of works which do honour to his memory. Among others are, "Parnaſſus reformed," and "The War of Authors," a ſatirical but very witty performance. He publiſhed alſo many facetious works in conjunction with Blondeau.

GUERIN (FRANCIS), profeſſor of the college de Beauvais, at Paris, tranſlated Tacitus and Livy into French. The latter performance is by learned men preferred to the former; and has been printed at the elegant preſs of Barbou, in ten volumes, 12mo.

GUERINIERE (FRANCIS ROBICHON), author of two works, "l'Ecole de Cavalerie," and "Elémens de Cavalerie," which have paſſed through numerous editions, and are in conſiderable eſteem.

GUESCLIN (BERTRAND DU), conſtable of France, and one of the greateſt warriors of his time. His life has been written by many of his countrymen, all of whom agree in declaring that his perſon and appearance were as mean as his mind was noble. He rendered very important ſervices to France, although by birth a Breton. His education was ſo much neglected that he could neither read nor write; though it muſt be confeſſed that at the period when he lived this was not uncommon, even in families of the higheſt rank. He died in 1380.

GUETTARD (JOHN STEPHEN), a phyſician, and ſkilful botaniſt, in which character he was honourably employed by the duke of Orleans. He publiſhed "Memoirs on different Parts of the Sciences and Arts," in three volumes, quarto.

quarto. We have alſo from his pen "Obſervations on Plants," in two volumes, in twelves. He was a man of exemplary probity, and was brought, by extreme attention to literary purſuits, to a too early grave in 1786.

GUEVARA (ANTONY DE), a ſpaniſh writer, was born in the province of Alaba, towards the end of the 15th century, and was brought up at court. After the death of Iſabella, queen of Caſtile, he turned Franciſcan monk; but afterwards, having made himſelf known at court, became preacher and hiſtoriographer to Charles V. He was much admired for his politeneſs, eloquence, and great parts; but, pretending to write books, he made himſelf ridiculous to good judges. His high-flown figurative ſtyle, full of antitheſes, is not the greateſt of his faults: an ill taſte, and a wrong notion of eloquence, might lead to this error. This however was trifling, compared with his extravagant way of handling hiſtory. The liberty he took to falſify whatever he pleaſed, and to advance, as matter of fact, the inventions of his own brain, approaches near that of romance-writers. He broke the moſt ſacred and eſſential laws of hiſtory with a boldneſs that cannot be ſufficiently deteſted: and, when he was cenſured for it, alleged by way of excuſe, that no hiſtory, excepting the Holy Scripture, is certain enough to be credited. Being in the emperor's retinue, he ſaw a great part of Europe, and was made biſhop of Guadix, in the kingdom of Granada, and then biſhop of Mandonedo in Galicia. He died in 1544 He was the author of ſeveral works in Spaniſh; the moſt famous of which is his "Dial of Princes, or Life of Marcus Aurelius Antoninus;" for, it has been tranſlated into all the languages of Europe. Voſſius has paſſed the following judgement upon this performance, "which," ſays he, "has nothing in it of Antoninus, but is all a fiction, and the genuine offspring of Guevara himſelf; who ſcandalouſly impoſes upon the reader, plainly againſt the duty of an honeſt man, but eſpecially of a biſhop. In the mean time he has many things not unuſeful nor unpleaſant, eſpecially to a prince; whence it is entitled, 'The Dial of Princes'." Thoſe, who may be ſuppoſed to have ſpoken of Guevara in the moſt indulgent manner, have yet been forced to ſet him in a moſt ſcandalous light. "It deſerves our pity rather than our cenſure," ſays Nicolas Antonio, "that a writer of ſuch fame ſhould think himſelf at liberty to forget ancient facts, and to play with the hiſtory of the world, as with Æſop's Fables or Lucian's Monſtrous Stories." Among Guevara's works muſt be ranked his Epiſtles, with which ſome have been ſo charmed, that they have not ſcrupled to call them Golden Epiſtles; but, ſays Montaigne in his dry manner,

"Whoever

"Whoever gave them this title, had a very different opinion of them from what I have, and perhaps ſaw more in them than I do." Bayle had ſuch a contempt for Guevara as an author, that he thinks "the eagerneſs of foreigners, in tranſlating ſome of his works into ſeveral languages, cannot be ſufficiently admired."

GUEVARA (Louis Velez de), a ſpaniſh comic poet, who recommended himſelf at the court of Philip IV. by his humour and pleaſantries. He is ſaid to have poſſeſſed in the higheſt degree the talent of turning the moſt ſerious things into ridicule, and even of diſſipating, in an agreeable manner, the deepeſt and the juſteſt grief. He was the author of ſeveral comedies, which were printed at different places in Spain; and of an humorous piece, intituled, "El diabolo cojuelo, novella de la otra vida," printed at Madrid in 1641. He was born at Icija in Andaluſia, we know not in what year; but he died in 1646. His being a contemporary with Lopez de Vega did not hinder him from acquiring a great reputation.

GUEULETTE (Thomas Simon), was the author of many works of the gay and lighter kind, which diſcovered a warm fancy and conſiderable ingenuity. Among many others are the "Sultans of Guzerat, and the marvellous Adventures of the Mandarin Fum-Ho-Hum." He was alſo the author of many pieces in Italian, and edited ſeveral popular works in his own language. He died in 1766.

GUGLIELMINI, a native of Bologna, and moſt eminent mathematician. He wrote many valuable works on ſubjects of Philoſophy, and Natural Hiſtory, particularly that which is his greateſt performance, a "Treatiſe on the Nature of Rivers." He was elected into the academy of Paris in 1662, and partook of the liberality of Louis XIV. He wrote alſo a "Tract on the Nature of Comets," which has not been ſo favourably received by the learned. The whole of his works were printed at Geneva, in two volumes, quarto, in 1719, and he himſelf died in 1710.

GUICHARD (Claude de). He was hiſtoriographer to the duke of Savoy, and author of a tranſlation of Livy; and a curious work on "The Funerals of the Ancients," printed in quarto, at Lyons, in 1581.

GUICCIARDINI (Francesco), the celebrated hiſtorian of Italy, was deſcended of an ancient and noble family at Florence, where he was born March 6, 1482. His father, Piero Guicciardini, being an eminent lawyer, bred up his ſon in his own profeſſion; in which deſign he ſent him, in 1498, to attend the lectures of M. Jacobo Modeſti, of Carmignano, who read upon Juſtinian's Inſtitutes at Florence. Franceſco

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ſubmitted to this reſolution of his father with ſome reluctance. He had an uncle, who was archdeacon of the metropolitan church of Florence, and biſhop of Cortona; and the proſpect of ſucceeding to theſe benefices, which yielded near 1500 ducats a year, had fired the ambition of the nephew. He had hopes of riſing from ſuch a foundation through richer preferments by degrees to the higheſt, that of a cardinal; and the reverſion of the uncle's places might have been eaſily obtained. But, though his father had five ſons, he could not think of placing any of them in the church, by reaſon of the neglect which he obſerved in the diſcipline. Franceſco proceeded therefore with great vigour in the ſtudy of the law: he took his degrees at Piſa, in 1505; but, looking upon the canon law as of little importance, he choſe to be doctor of the civil law only. The ſame year he was appointed a profeſſor of the inſtitutes at Florence, with a competent ſalary for thoſe times. He was now no more than twenty-three years of age, yet ſoon eſtabliſhed a reputation ſuperior to all the lawyers his contemporaries, and had more buſineſs than any of them. In 1506, he married Maria, daughter of Everardo Salviati, by far the greateſt man in Florence; and, in 1507, was choſen ſtanding counſellor to ſeveral cities of the republic. Two years after he was appointed advocate of the Florentine chapter, a poſt of great honour and dignity, which had been always filled with the moſt learned counſellors in the city; and, in 1509, he was elected advocate of the order of Calmaldoli.

He continued thus employed in the proper buſineſs of his profeſſion till 1511; but that year the criſis of the public affairs gave occaſion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league, which the French and Spaniards had entered into againſt the Pope. Perplexed about their choice to remain neuter or engage in the league, they had recourſe to our advocate, whom they ſent ambaſſador to Ferdinand king of Spain, to treat of this matter; and at the ſame time charged him with other affairs of the higheſt importance to the ſtate. With this character he left Florence, 1512, and arriving ſafely at Bruges, where his ſpaniſh majeſty then reſided, remained two years at that court. Here he had an opportunity of exerting and improving his talents as a ſtateſman. Many events happened in that time, the conſequences whereof came within his province to negociate; ſuch as the taking and plundering Ravenna and Prato by the Spaniards, the depoſing of Piero Soderini, and the reſtoration of the family of Medici. The iſſues of theſe and ſeveral other occurrences, which happened at that time, were conducted by him with ſuch a happy addreſs, that the republic found no occaſion

occaſion to employ any other miniſter; and the king teſtified the ſatisfaction he found in him by a great quantity of fine wrought plate, which he preſented to him at his departure. On his arrival at Florence, in 1514, he was received with uncommon marks of honour; and, in 1515, conſtituted advocate of the conſiſtory by Leo X. at Cortona. The Pope's favours did not ſtop here. Guicciardini's extraordinary abilities, with a hearty devotion to the intereſt of the church, were qualifications of neceſſary uſe in the eccleſiaſtical ſtate. Leo therefore, that he might reap the full advantage of them, ſent for him not long after to Rome, reſolving to employ him where his talents might be of moſt ſervice. In 1518, when Modena and Reggio were in great danger of being loſt, he was appointed to the government of thoſe cities, and approved himſelf equal to the charge.

His merit in this government recommended him, in 1521, to that of Parma, whence he drove away the French, and confirmed the Parmeſans in their obedience; and this at a time, when the holy ſee was vacant by the death of Leo, and the people he commanded full of fears, diſheartened, and unarmed. He retained the ſame poſt under Adrian VI. to whom he diſcovered the dangerous deſigns of Alberto Pio da Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government. This Pope was of the houſe of Medici, to which Guicciardini was particularly attached; and, in return, we find him preſently raiſed to the higheſt dignities in the eccleſiaſtical ſtate. For inſtance, having on his part, in 1523, prevented the duke of Ferrara from ſeizing Modena, the Pope, in acknowledgement thereof, not only made him governor of that city, but conſtituted him preſident of Romagna, with unlimited authority. This was a poſt of great dignity and power, yet as factions then ran very high, the ſituation was both laborious and dangerous. However, he not only by his prudence overcame all theſe difficulties, but found means, in the midſt of them, to improve the conveniences and delight of the inhabitants. Their towns which lay almoſt in rubbiſh, he embelliſhed with good houſes and ſtately buildings; a happineſs, of which they were ſo ſenſible, that it rendered the name of Guicciardini dear to them, inſomuch that they were overjoyed, when, after a farther promotion of Franceſco, they underſtood he was to be ſucceeded in his government by his brother. This happened in 1526, when the Pope, by a brief, declared him lieutenant-general of all his troops in the eccleſiaſtical ſtate, with an authority over his forces in other parts alſo, that were under the command of any captain-general. It

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has been obſerved, that he was the chief favourite of Pope Clement, and his preſent ſituation is a moſt illuſtrious proof of that remark. This poſt of lieutenant general of the forces, added to what he held in the civil government, were the higheſt dignities which his holineſs could beſtow: but this honour was yet more increaſed by the command of the confederate army, which was given him ſoon after: for, in 1527, he led theſe joint forces to Ravenna, and relieved that country, then threatened with entire deſtruction. The ſame year he alſo quelled a dangerous inſurrection in Florence, when the army of the league was there under the command of the conſtable of Bourbon.

In 1531, the Pope made him governor of Bologna, contrary to all former precedents, that city having never before been committed to the hands of a layman. He was in this poſt when his holineſs met Charles V. there, in December, 1532; and he aſſiſted at the pompous coronation of the ſaid emperor, on St. Matthias's day following. This ſolemnity was graced with the preſence of ſeveral princes, who all ſhewed our governor particular marks of reſpect, every one courting his company, for the ſake of his inſtructive converſation. He had at this time laid the plan of his hiſtory, and made ſome progreſs in it; which coming to the ears of the emperor before he left Bologna, his imperial majeſty gave orders, when Guicciardini ſhould attend his levee, to have him admitted into his dreſſing-room, where he converſed with him on the ſubject of his hiſtory. So particular a diſtinction gave umbrage to ſome perſons of quality and officers of the army, who had waited many days for an audience. The emperor, being informed of the pique, took Franceſco by the hand, and, entering thus into the drawing-room, addreſſed the company in theſe terms: "Gentlemen, I am told you think it ſtrange that Guicciardini ſhould have admiſſion to me before yourſelves; but I deſire you would conſider, that in one hour I can create a hundred nobles, and a like number of officers in the army; but I ſhall not be able to produce ſuch an hiſtorian in twenty years. To what purpoſe ſerve the pains you take to diſcharge your reſpective functions honourably, either in the camp or cabinet, if an account of your conduct is not to be tranſmitted to poſterity for the inſtruction of your deſcendants? Who are they that have informed mankind of the heroic actions of your great anceſtors, but hiſtorians? It is neceſſary then to honour them, that they may be encouraged to convey the knowledge of your illuſtrious deeds to futurity. Thus, gentlemen, you ought neither to be offended nor ſurpriſed at my regard for Guic-

ciardini, ſince you have as much intereſt in his province as myſelf."

Our governor did not remain continually at Bologna, but divided his time between that city and Florence. February this year, he ſent a letter of inſtructions to Florence; and in April received orders from the Pope to reform the ſtate there, and to put Aleſſandro in the poſſeſſion of the government. Wiſe and prudent, however, as he was, diſcontents and faction at length aroſe. As long as Clement ſat in the papal chair, the murmurers grumbled only in private; but upon that Pope's death, in 1534, the diſguſt ſhewed itſelf openly: two noblemen in particular, who till then had been fugitives, entered the city at noon-day, with a retinue of ſeveral of their friends, and ſome outlawed perſons, well armed. The governor, looking upon this as done in contempt of his perſon, meditated how to revenge the affront. One evening two proſcribed felons, under Pepoli's protection, were taken up by the officers as they were walking the ſtreets, and carried to priſon: and Guicciardini, without any farther proceſs, ordered them to be immediately executed. Pepoli, who was one of theſe noblemen, highly incenſed, aſſembled a number of his friends, and was going in queſt of the governor to ſeek his revenge, when the ſenate ſent ſome of their members to deſire him to return home, and not to occaſion a tumult, which, for fear of diſobliging that body, he complied with.

It was this good diſpoſition of the ſenate towards him, which prevailed with Guicciardini to keep the reins in his hands after the death of Clement. He foreſaw that the people would no longer ſubmit to his commands, and therefore had reſolved to quit the government; but the ſenate, conſidering that many diſorders might happen, if they were left without a governor in the time of the vacant ſee, begged him to continue, promiſing that he ſhould have all the aſſiſtance requiſite. To this he at laſt conſented; and, with true magnanimity and firmneſs of mind, deſpiſing the danger that threatened him, remained in the city, till he underſtood that a new governor was appointed, when he reſolved to quit the place. Some time after his arrival in Florence, upon the death of the duke, he had influence enough in the ſenate to procure the election of Coſmo, ſon of Giovanni de Medici, to ſucceed in the ſovereignty. But, though he had intereſted himſelf ſo much in the election, yet he ſoon quitted the court, and meddled in public affairs no farther than by giving his advice occaſionally, when required. He was now paſt fifty, an age when buſineſs becomes diſguſting to perſons of a reflecting turn. His chief wiſh was, that he might live long enough

enough, in a quiet receſs, to finiſh his hiſtory. In this reſolution he retired to his delightful country-ſeat at Emmæ, where he gave himſelf up entirely to the work; nor could he be drawn from it by all the intreaties and advantageous offers that were made him by Pope Paul III. who, in the midſt of his retirement, paſſing from Nice to Florence, was at the pains to ſolicit our hiſtorian, firſt in perſon, then by letters, and at laſt by the mediation of cardinal Ducci, to come to Rome. But he was proof againſt all ſolicitations, and, excuſing himſelf in a handſome manner to his holineſs, ſtuck cloſe to his great deſign; ſo that, though he enjoyed this happy tranquillity a few years only, yet in that time he brought his hiſtory to a concluſion; and had reviſed the whole, except the four laſt books [Q], when he was ſeized with a fever, which carried him out of this world, May 27, 1540. He died in his fifty-ninth year.

As to the productions of his pen, his hiſtory claims the firſt place. It would be tedious to produce all the encomiums beſtowed upon it by perſons of the firſt character: it is ſufficient to obſerve, that lord Bolingbroke calls him "The admirable hiſtorian;" and ſays, he "ſhould not ſcruple to prefer him to Thucydides in every reſpect." In him are found all the tranſactions of that æra, wherein the ſtudy of hiſtory, as that lord ſays, ought to begin; as he wrote in that point of time when thoſe events and revolutions began, that have produced ſo vaſt a change in the manners, cuſtoms, and intereſts, of particular nations; and in the policy, eccleſiaſtical and civil, of thoſe parts of the world. And, as Guicciardini lived in thoſe days, and was employed both in the field and cabinet, he had all the opportunities of furniſhing himſelf with materials for his hiſtory: in particular, he relates at length the various cauſes, which brought about the great change in religion by the reformation; ſhews by what accidents the French kings were enabled to become maſters at home, and to extend themſelves abroad; diſcovers the origin of the ſplendor of Spain in the 15th century, by the marriage of Ferdinand and Iſabella; the total expulſion of the Moors, and the diſcovery of the Weſt-Indies. Laſtly, in reſpect to the empire, he gives an account of that change which produced the rivalſhip between the two great powers of France and Auſtria; whence aroſe the notion of a balance of power, the preſervation whereof has been the principal care of all the wiſe councils of Europe, and is ſo to this day. As ſoon as his hiſtory appeared in public, it was tranſ

[Q] This is the reaſon why we ſee no more than 16 books in all the firſt editions of his hiſtory, publiſhed by his nephew.

lated into Latin, and has had ſeveral editions in moſt of the European languages. Our author wrote ſeveral other pieces, as "The Sacking of Rome;" "Conſiderations on State-Affairs;" "Councils and Admonitions."

Beſides, there are extant ſeveral of his "Law-Caſes," with his opinion, preſerved in the famous library of Signior Carlo Tomaſo Strozzi; and an epiſtle in verſe, which has given him a place among the Tuſcan poets, in the account of them by Creſcimbeni. It were to be wiſhed, that we could look into his correſpondence; but all his letters, by fatal negligence, have periſhed; our curioſity in that point can only be ſatisfied by ſome written to him: part of theſe are from cardinal Pietro Bembo, ſecretary to Pope Leo X. and are to be ſeen in his printed letters; and others from Barnardo Taſſo, among which is that famous ſonnet in his works,

"Arno ben puoi il tuo natio ſoggierno,
"Laſciar nel Appeninno, &c."

Bembo's letters ſhew, that his correſpondent poſſeſſed the agreeable art of winning the affections both of private perſons and princes.

Guicciardini was ſurvived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.

GUICCIARDINI (Louis), was nephew of the preceding, and an hiſtorical writer of approved fidelity. He wrote different works, the principal of which is a "Deſcription of the Pays Bas," in folio. The original is in Italian, but was tranſlated into French by Belleforêt. It is a very intereſting and curious performance. He left alſo other performances; and, though in ſome reſpects eclipſed by the fame of his uncle, he was equal to him in knowledge if not in talents.

GUICHERON (Samuel), advocate at Bourge in Breſſe, deſerves an illuſtrious place among the writers of hiſtory in the ſeventeenth century. He publiſhed among other things the "Genealogical Hiſtory of the Houſe of Savoy." He is much commended by Bayle.

GUIDI (Alexander), an Italian poet, was born at Pavia, in Milan, 1650; and ſent to Parma at ſixteen years of age. His uncommon talents for poetry recommended him ſo powerfully at court, that he received encouragement from the duke himſelf. He compoſed ſome pieces at that time, which, though they ſavoured of the bad taſte then prevailing, yet ſhewed genius, and a capacity for better things. He had afterwards a deſire to ſee Rome, and, in 1683, went thither by the permiſſion of the duke of Parma. He was already known by his poems, which were much ſought after; ſo that he found

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no difficulty in being introduced to perſons of the firſt diſtinction there. The queen of Sweden, Chriſtina, wiſhed to ſee him; and was ſo pleaſed with a poem, which he compoſed at her requeſt, that ſhe had a great deſire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma; but the queen having ſignified her deſire to that prince's reſident at Rome, and the duke being acquainted with it, Guidi was ſent back to Rome in May, 1685.

His abode in this city was highly advantageous to him; for, being received into the academy, which was held at the queen of Sweden's, he became acquainted with ſeveral of the learned, who were members of it. He began then to read the poems of Dante, Petrarch, and Chiabrara; which reformed the bad taſte he had contracted. The reading of theſe and other good authors entirely changed his manner of writing; and the pieces he wrote afterwards were of quite a different ſtyle and taſte. Though the queen of Sweden was very kind to him, and obtained a good benefice for him from Innocent XI. yet he did not ceaſe to feel the eſteem of his maſter the duke of Parma, but received from him a penſion, which was paid very punctually. The death of his royal patroneſs happened in 1689, but he did not leave Rome; for the duke of Parma gave him an apartment in his palace there, and his loſs was abundantly recompenſed by the liberality of many perſons of quality. July 1691, he was made a member of the academy of Arcadians at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raiſed to the pontificate.

In 1709, he took a journey to his own country, to ſettle ſome private affairs. He was there when the emperor made a new regulation for the ſtate of Milan, which was very grievous to it; and being capable of any thing as well as poetry, was pitched upon to repreſent to prince Eugene of Savoy the inconveniences and burden of this regulation: for, prince Eugene, being then governor of the country, was deputed by the emperor to manage the affair. For this purpoſe Guidi drew up a memorial, which was thought ſo juſt and ſo well reaſoned, that the new regulation was immediately revoked. The ſervice he did his country, in this reſpect, procured him a mark of diſtinction from the council of Pavia; who, in 1710, enrolled him in the liſt of nobles and decurions of the town. He was now ſolely intent upon returning to Rome; but made his will firſt, as if he had

foreſeen what was ſhortly to happen to him. Upon his arrival there, he applied himſelf to a verſification of ſix homilies of the Pope, which he cauſed to be magnificently printed, and would have preſented it to the pontiff, who was then at Caſtel-Gandolfe. With this view he ſet out from Rome in June 1712, and arrived at Freſcati, where he was ſeized with an apoplectic fit, of which he died in a few hours, aged almoſt ſixty-two. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Taſſo.

Though nature had been very kind to his inner man, yet ſhe had not been ſo to his outer; for he was deformed both before and behind; his head, which was unreaſonably large, did not bear a juſt proportion to his body, which was ſmall; and he was blind of his right eye. In recompence, however, for theſe bodily defects, he poſſeſſed very largely the faculties of the mind. He was not learned, but he had a great deal of wit and judgement. His taſte lay for heroic poetry, and he had an averſion to any thing free or ſatirical. His goût is original, though we may ſometimes perceive that of Dante, Petrarque, and Chiabrara, who were his models.

Though the writers of his life tell us of ſome proſe piece before it, yet the firſt production we know of is, "Poëſie Liriche, in Parma, 1681;" which, with "L'Amalaſunta," an opera, printed there the ſame year, he afterwards made no account of, they being written during the depravity of his taſte. In 1687, he publiſhed at Rome, "Accademia per muſica;" written by order of Chriſtina of Sweden, for an entertainment, which that princeſs made for the earl of Caſtlemain, whom James II. of England ſent embaſſador to Innocent XI. to notify his acceſſion to the throne, and to implore his holineſs's aſſiſtance in reconciling his three kingdoms to Popery. "L'Endimione di Erilo Cleonco, paſtor Arcade, con un diſcorſo di Bione Crateo al cardinale Albano. In Roma, 1692." The queen of Sweden formed the plan of this ſpecies of paſtoral, and furniſhed the author with ſome ſentiments, as well as with ſome lines, which are marked with commas to diſtinguiſh them from the reſt. The diſcourſe annexed, by way of pointing out the beauties of the piece, was written by John Vincent Gravina. "Le Rime. In Roma, 1704." He takes an opportunity of declaring here, that he rejects all his works, which had appeared before theſe poems, except his "L'Endimione." "Sei Omelie di M. S. Clemente XI. Spiegate in verſi. In Roma, 1712," folio. This edition is very magnificent, and adorned with cuts. It is not properly either a verſion or a paraphraſe, the author having only taken occaſion, from ſome paſſages in

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theſe homilies, to compoſe ſome verſes according to his own genius and taſte.

In 1726, was publiſhed at Verona, in 12mo, "Poëſie d'Aleſſandro Guidi non piu raccolte. Con la ſua vita novamente ſcritta dal ſignor Canonico Creſcimbeni. E con due Ragionamenti di Vincenzo Gravina, non piu divulgati." This is a collection of his printed poems and MSS, and it conſiſts of pieces which he had recited before the academy of Arcadians upon various ſubjects.

GUIDO (Reni), an Italian painter, was born at Bologna in 1575, and learned the rudiments of painting under Denis Calvert, a flemiſh maſter, who taught in that city, and had a good reputation. But, the academy of the Carracci beginning to be talked of, Guido left his maſter, and entered himſelf of that ſchool, in order to be poliſhed and refined. He chiefly imitated Ludovico Carracci, yet always retained ſomething of Calvert's manner. He made the ſame uſe of Albert Durer as Virgil did of old Ennius, borrowed what he pleaſed from him, and made it afterwards his own; that is, he accommodated what was good in Albert to his own manner. This he executed with ſo much graceſulneſs and beauty, that he alone got more money and more reputation in his time than his own maſters, and all the ſcholars of the Carracci, though they were of greater capacity than himſelf. He was charmed with Raphael's pictures, yet his own heads are not at all inferior to Raphael's. Michael Angelo, moved probably with envy, is ſaid to have ſpoken very contemptuouſly of his pictures; and his inſolent expreſſions might have had ill conſquences, had not Guido prudently avoided diſputing with a man of his impetuous temper. Guido acquired ſome ſkill alſo in muſic, by the inſtruction of his father, who was an eminent profeſſor of that art.

Great were the honours this painter received from Paul V. from all the cardinals and princes of Italy, from Lewis XIII. of France, Philip IV. of Spain, and from Udiſlaus, king of Poland and Sweden, who, beſides a noble reward, made him a compliment, in a letter under his own hand, for an Europa he had ſent him. He was extremely handſome and graceful in his perſon; and ſo very beautiful in his younger days, that his maſter Ludovico, in painting his angels, took him always for his model. Nor was he an angel only in his looks, if we may believe what Gioſeppino told the Pope, when he aſked his opinion of Guido's performances in the Capella Quirinale, "Our pictures," ſaid he, "are the works of men's hands, but theſe are made by hands divine." In his behaviour he was modeſt, gentle, and very obliging; lived in great ſplendor both at Bologna and Rome; and was only unhappy in his immo-

derate love of gaming. To this in his latter days he abandoned himself so entirely, that all the money he could get by his pencil, or borrow upon interest. was too little to supply his losses: and he was at last reduced to so poor and mean a condition, that the consideration of his present circumstances, together with reflexions on his former reputation and high manner of living, brought a languishing distemper on him, of which he died in 1642. His chief pictures are in the cabinets of the great. The most celebrated of his pieces is that which he painted in concurrence with Domenichino, in the church of St. Gregory. It is observable, that there are several designs of this great master, in print, etched by himself.

GUIDOTTI (Paul), a painter, engraver, and architect, in each of which arts he attained some degree of eminence. He was also a good anatomist; but he made himself too ridiculous by pretending to construct wings by which he was to fly through the air. He made the attempt at Lucia, and the event need hardly be told—he fell and broke his limbs.

GUIGNARD (John), a Jesuit, born at Chartres, and professor of divinity in the college of Clermont, was executed at Paris, January 7, 1595, for high treason, that is, for having written a book filled with rebellion and fury against Henry III. and Henry IV. of France. As the parliament were carrying on the prosecutiou against Chastel, some of them, deputed for that purpose, went to the college of Clermont, and seized several papers: and among these were found a book in the hand-writing of Guignard, containing propositions to prove, that it was lawful to kill the king; with inferences, to advise the murther of his successor also. As the juncture of things at that time required the government to prosecute with the strictest severity a doctrine, which not long before had exposed the king's life to the wicked attempt of John Chastel, it was not thought proper to shew the least favour to the Jesuit. He refused to make the *Amende Honorable*, and obstinately persisted till his death in not acknowledging Henry IV. for king of France: for which he has been placed in the Jesuits martyrology. The whole kingdom of France abounded then with seditious preachers and persons, who both in their conversation and writings hinted at the assassination of princes like Henry IV. whom they suspected to favour the enemies of Popery; and this, perhaps, was one of the reasons, which induced the parliament of Paris to involve all the Jesuits of France in the cause of Chastel and Guignard.

GUILD (William), D. D. He was born near Dundee, 1602, and educated in the Marischal college, Aberdeen, where he took his degrees, and was successively professor of philosophy,

philoſophy, divinity, church-hiſtory, and one of the miniſters of that city. When the troubles broke out in 1638, he oppoſed the covenant, but afterwards complied with the Preſbyterian form of church-government, and was continued profeſſor of divinity. In times when the paſſions of men were generally heated by controverſy he conducted himſelf with great moderation, ſo as to be eſteemed by both parties. In 1657 he wrote a learned anſwer to a Roman Catholic book concerning innovations; and when the reſtoration took place he was ſent over to Breda as one of the commiſſioners from the church of Scotland to congratulate king Charles II. He died 1662, aged ſixty, much eſteemed both by the Preſbyterians and Epiſcopalians.

GUILLANDIUS (Melchior), a famous phyſician and eminent botaniſt, native of Konigſberg in Pruſſia. He was taken priſoner by the Algerines, in an expedition to the coaſt of Africa, made ſolely to accompliſh himſelf in botanical knowledge. After paſſing ſome time in ſlavery he returned to his country of Pruſſia, and publiſhed different works. His principal performance is one named Papyrus, which is a commentary on three chapters of Pliny on the ſame ſubject, and is full of erudition and acuteneſs. He died at Padua, in 1589.

GUILLEMEAU (James), an eminent french ſurgeon, who publiſhed many important chirurgical works, anatomical tables, and accounts of chirurgical operations. He died at Paris in 1612.

GUILLET (de St. George), firſt hiſtoriographer to the academy of painting and ſculpture at Paris. He was author of various works, among the principal of which are, the "Hiſtory of Mahomet the Second," "Ancient and Modern Sparta," and "Ancient and Modern Athens," concerning which latter place he was engaged in a ſerious diſpute with Spon.

GUILLIM (John), was ſon of John Guillim of Weſtburg in Glouceſterſhire, yet born in Herefordſhire about 1565. He was ſent to a grammar-ſchool at Oxford, and apparently entered a ſtudent of Brazen-noſe-college in 1581. Having completed his purſuit of literature in the univerſity, he returned to Minſterworth in Glouceſterſhire; and had been there only a ſhort ſpace, when he was called to London, and made a member of the Society of the college of Arms, by the name of Portſmouth; and hence promoted to the honours of Rouge-Croix Purſuivant of arms in ordinary in 1617; in which poſt he continued till his death, which happened in 1621. His claim to a place in this work ariſes from his celebrated book, intituled, "The Diſplay of Heraldry," publiſhed by him in 1610, folio, which has gone through

many

many editions. To the fifth, which came out in 1679, was added a treatiſe of honour, civil and military, by captain John Loggan. The laſt was publiſhed, with very large additions, in 1724, and is generally eſteemed the beſt book extant upon the ſubject.

GUISE (HENRY), of Lorraine, eldeſt ſon of François of Lorraine, duke of Guiſe), memorable in the hiſtory of France as a gallant officer; but an imperious, turbulent, ſeditious, ſubject, who placed himſelf at the head of an armed force, and called his rebel band The League; the plan was formed by the cardinal, his younger brother, and, under the pretext of defending the Roman catholic religion, the king Henry III. and the freedom of the ſtate, againſt the deſigns of the Huguenots, or french proteſtants; they carried on a cival war, maſſacred the Huguenots, and governed the king, who forbade his appearance at Paris; but Guiſe now became an open rebel, entered that city againſt the king's expreſs order, and put to the ſword all who oppoſed him; the ſtreets being barricaded to prevent his progreſs, this fatal day is called, in the french hiſtory, The Day of the Barricades. Maſters of Paris, the policy of the Guiſes failed them; for they ſuffered the king to eſcape to Blois, though he was deſerted in his palace at Paris by his very guards. At Blois, Henry convened an aſſembly of the ſtates of France; the duke of Guiſe had the boldneſs to appear to a ſummons ſent him for that purpoſe; a forced reconciliation took place between him and the king, by the advice of this aſſembly; but it being accidentally diſcovered, that Guiſe had formed a plan to dethrone the king, that weak monarch, inſtead of reſolutely bringing him to juſtice, had him privately aſſaſſinated, December 23, 1558, in the thirty-eighth year of his age. His brother the cardinal ſhared the ſame fate the next day. Vide Henault's hiſtory of France.

GUISCARD (ROBERT), a famous norman knight one of the ſons of Tancred de Hauteville, the father of a race of heroes, originally of Coutance in Normandy, was one of the conquerors of Naples and Sicily, from the Saracens in the eleventh century. The right of conqueſt gave him the ſovereignty, or rather dukedom, of Apulia and Calabria. He made himſelf maſter of the perſon of Pope Gregory VII. when beſieged by the emperor Henry IV. in the caſtle of St. Angelo, and carried him with him to Salerno, where this pope, who had depoſed ſo many kings, died the captive of a norman gentleman, who was at the ſame time his protector. Princeſs Anna Comena, daughter of the emperor Alexius, in her hiſtory of theſe times, looks upon Guiſcard in no better light than a free booter, and expreſſes much indignation at his

his presuming to marry his daughter as he did to Constantine, the son of the emperor Michael Ducas; she ought to have recollected that power confers a right to titles and honours, and that every thing in this world must yield to force. Died in the isle of Corfu about 1085.

GUISCARD (CHARLES), a prussian officer, who managed with equal skill his pen and his sword. He published "Military Memoirs of the Greeks and Romans," of which it is observed that although it too much depreciates the celebrated Folard, it is distinguished by much sagacity and learning.

GUISE (WILLIAM), an english divine, was born at Ablond's Court, near Gloucester, in 1653; and was entered, in 1669, a commoner of Oriel college, Oxford, which he changed for All-Souls, where he was chosen fellow, a little before he took his first degree in arts, April 4, 1674. He commenced M. A. in 1677, and entered into orders; but, marrying, he resigned his fellowship. However, he still continued at Oxford; he took a house in St. Michael's parish, resolving not to leave the university, on account of his studies, which he prosecuted with indefatigable industry, and soon became a great master of the oriental learning and languages. In that way, he translated into english, and illustrated with a commentary, "Misnæ pars ordinis primi Zeraim Tituli septem;" and was preparing an edition of Abulfeda's Geography, when he was seized with the small-pox, which carried him off in 1638. Thomas Smith gives him the title of "Vir longe eruditissimus;" and observes, that his death was a prodigious loss to the republic of letters. Foreigners style him a "person of great learning, and the immortal ornament of the university of Oxford." He was buried at St. Michael's church in that city, where a monument was erected to his memory by his widow, with a latin inscription. He left issue a son John, who, being bred to the army, raised himself to the highest posts there, and was well known in the military world, by the title of General Guise.

GUITTON (d'AREZZO), an eminent italian poet, who flourished about the year 1250. Many of his performances are to be found in a "Collection of the Ancient Italian Poets." published at Florence, in 8vo. in 1527.

GULDENSTAEDT (JOHN ANTONY), a celebrated traveller, of whose various performances a list is given in "Cox's Travels," Vol. I. p. 162. On account of his great skill in natural history and knowledge of foreign languages, he was invited to Petersburg, where he was made professor. He was absent three years on his travels. He first went to Astracan and Kislar, and afterwards to the eastern extremity of Caucasus. Here he collected vocabularies of the language spoken in those parts,

parts, and discovered some traces of christianity among the people. He next proceeded to Georgia, was introduced to prince Heraclius, and carefully examined the adjacent country. He then explored the southern districts, inhabited by the Turcoman Tartars, and, penetrating into the middle chain of Mount Caucasus, visited Mingrelia, Middle Georgia and Eastern and the Lower Imeretia. It was his intention next to have journeyed to Crim Tartary, but was recalled to Petersburg, where he died of a fever. He was a native of Riga, and was a man possessed of every requisite for the accomplishment of the purposes which he had in view.

GUNDLING (NICOLAS JEROME), a native of Nuremburg, and professor of eloquence, philosophy, and civil law, at Hall. He was in great estimation at Berlin, where he was often sent for and consulted on affairs of state. He left a great number of literary works on subjects of jurisprudence, history, and politics. His writings discover much spirit and various knowledge, and are withal very numerous. Those in most esteem are his "History of Moral Philosophy;" "A Course of Literary History;" "A Course of Philosophy," in 3 vols. 8vo. He had also a principal share in the "Observationes Hallenses," an excellent work in eleven volumes, octavo.

GUNNING (PETER), bishop of Ely, was the son of Peter Gunning of Hoo in Kent, and born there in 1613. He had his first education at the king's school in Canterbury, where he commenced an acquaintance with Somner, the antiquary, his school-fellow. At fifteen, he was removed to Clare-hall, in Cambridge, and promoted to a fellowship in 1633: he became an eminent tutor in the college. Soon after he commenced M. A. and had taken orders, he had the cure of Little St. Mary's from the master and fellows of Peterhouse. He became an eminent preacher, and was licensed as such by the university in 1641; when he distinguished himself by his zeal for the church and king. About the same time, making a visit to his mother at Tunbridge, he exhorted the people, in two sermons, to make a charitable contribution for the relief of the king's forces there: which conduct rendered him obnoxious to the powers then in being, who first imprisoned him; and, on his refusing to take the covenant, deprived him of his fellowship. This obliged him to leave the university, but not before he had drawn up a treatise against the covenant, with the assistance of some of his friends, who took care to publish it.

Being thus ejected, he removed to Oxford, where he was incorporated M. A. July 10, 1644; and kindly received by Dr. Pink, warden of New-college, who appointed him one of the chaplains of that house. During his residence there, he

he officiated two years at the curacy of Caffingdon, under Dr. Jaſper Mayne, near Oxford; and ſometimes preached before the court, for which ſervice he was complimented, among many other Cambridge-men, with the degree of B. D. June 23, 1646. Soon after this, he became tutor to the lord Hatton and Sir Francis Compton, and then chaplain to Sir Robert Shirley; who was ſo much pleaſed with his behaviour, in ſome diſputations with a romiſh prieſt, as well as with his great worth and learning in general, that he ſettled upon him an annuity of £100. Upon the deceaſe of Sir Robert, he held a congregation at the chapel of Exeter-houſe, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other moleſtation, from the uſurper Cromwell, than that of being now and then ſent for and reproved by him. On the return of Charles II. he was reſtored to his fellowſhip, and created D. D. by the king's mandate September 5, 1660; having been firſt preſented to a prebend in the church of Canterbury; ſoon after which he was inſtituted to the rectories of Coteſmore in Rutland, and of Stoke-Bruen in Northamptonſhire. But this was not all; for, before the expiration of the year, he was made maſter of Corpus-Chriſti college in Cambridge, and alſo lady Margaret's profeſſor of divinity: nor did he ſtop even here, for in a few months he ſucceeded to the regius profeſſorſhip of divinity, and the headſhip of St. John's-college, upon the reſignation of Dr. Tuckney, who had been obliged, June 12, 1661, to give way for Gunning; he being looked upon as the propereſt perſon to ſettle the univerſity on right principles again, after the many corruptions that had crept into that body.

All the royal mandates indeed, for his ſeveral preferments, were grounded upon his ſufferings and other deſerts; for he was reckoned one of the moſt learned and beſt-beloved ſons of the church of England: and as ſuch was choſen proctor both for the chapter of the church of Canterbury, and for the clergy of the dioceſe of Peterborough, in the convocation held in 1661; one of the committee upon the review of the liturgy, when it was brought into that ſtate of ſufficiency where it has reſted ever ſince; and was principally concerned in the conference with the diſſenters at the Savoy the ſame year. In 1669, he was promoted to the biſhopric of Chicheſter, which he held with his regius profeſſorſhip of divinity till 1674, when he was tranſlated to Ely; where, after ten years enjoying it, he died a bachelor, in his 71ſt year, July 6, 1684. His corpſe was interred in the cathedral of Ely, under an elegant monument of white marble, the inſcription upon which has been often printed. As to his character, he has been ſo variouſly

riouſly drawn by writers of different principles and parties, that we ſhall not take upon us to determine what is ſo warmly diſputed among them, viz. Whether his head was as good as his heart.

However, all agree in allowing him to be a profound divine as well as a perſon of great erudition, of a moſt unblamable life and converſation, and of moſt extenſive and exemplary charity. To the former, his writings bear teſtimony; and to the latter, his many extraordinary benefactions to the public.

GUNTER (EDMUND), an engliſh mathematician, was of welſh extraction from a family at Gunter's-town in Brecknockſhire; but his father, being ſettled in the county of Hereford, had this ſon born to him there in 1581. As he was a gentleman poſſeſſed of a handſome fortune, he thought proper to breed him up in a liberal way: to which end he was placed by Dr. Buſby at Weſtminſter ſchool, where he was admitted a ſcholar on the foundation; and, in conſequence thereof, elected ſtudent of Chriſt-church, Oxford, in 1599. Having taken both his degrees in arts at the regular times, he entered into orders, and became a preacher in 1614, and proceeded B. D. November 23, 1615. But, genius and inclination leading him chiefly to mathematics, he applied early to that ſtudy; and, about 1606, merited the title of an inventor by the new projection of his ſector, which he then deſcribed, together with its uſe, in a latin treatiſe; and ſeveral of the inſtruments were actually made according to his directions. Theſe being greatly approved, as being more extenſively uſeful than any that had appeared before, on account of the greater number of lines upon them, and thoſe better contrived, ſpread our author's fame univerſally: their uſes alſo were more largely and clearly ſhewn than had been done by others; and, though he did not print them, yet many copies, being tranſcribed and diſperſed abroad, carried his reputation along with them, recommended him to the patronage of the earl of Bridgewater, brought him into the acquaintance of the celebrated Mr. Oughtred, and Mr. Henry Briggs, profeſſor of geometry at Greſham; and thus, his fame daily increaſing the more he became known, he was preferred to the aſtronomy-chair at Greſham-college on March 6, 1619.

He had invented a ſmall portable quadrant, for the more eaſy finding of the hour and azimuth, and other ſolar concluſions of more frequent uſe, in 1618; and, in 1620, he publiſhed his latin "Canon Triangulorum, or Table of artificial Sines and Tangents to the Radius of 10,000,000 Parts to each Minute of the Quadrant." This was a great improvement to aſtronomy, by facilitating the practical part of that ſcience in the reſolution of ſpherical triangles without the uſe of ſecants

or

or verſed ſines, the ſame thing being done here (by addition and ſubtraction only) for performing which the former tables of right ſines and tangents required multiplicati n and diviſion. This admirable help to the ſtudious in aſtronomy was gratefully commemorated, and highly commended, by ſeveral of the moſt eminent mathematicians who were his contemporaries, and who at the ſame time did juſtice to his claim to the improvement, beyond all contradiction.

The uſe of aſtronomy in navigation unavoidably draws the aſtronomer's thoughts upon that important ſubject; and, as great genii can hardly look into any art without improving it, we find Gunter diſcovering a new variation in the magnetic needle, or the mariner's compaſs, in 1622. Gilbert, in the beginning of that century, had inconteſtibly eſtabliſhed the firſt diſcovery of the ſimple variation; after which the whole attention of the ſtudious in theſe matters was employed in ſettling the rule obſerved by nature therein, without the leaſt apprehenſion or ſuſpicion of any other; when our author, making an experiment this way at Deptford, in 1622, found that the direction of the magnetiſm there had moved no leſs than five degrees within two minutes, in the ſpace of forty-two years. Indeed the fact was ſo ſurpriſing, and ſo contrary to the opinion then univerſally received of a ſimple variation only, which had ſatisfied and bounded all their curioſity, that our author dropt the matter apparently, expecting, through modeſty, an error in his obſervation to have eſcaped his notice in his experiment. But afterwards, what he had done induced his ſucceſſor at Greſham to purſue it; and, the truth of Gunter's experiment being confirmed by a ſecond, farther enquiry was made, which ended in eſtabliſhing the fact. We have ſince ſeen Halley immortalize his name, by ſettling the rule of it in the beginning of this century.

The truth is, Gunter's inclination was turned wholly the ſame way with his genius; and it cannot be denied that he reached the temple of fame by treading in that road. To excite a ſpirit of induſtry in proſecuting mathematical knowledge, by leſſening the difficulties to the learner; to throw new light into ſome things therein, which before appeared ſo dark and abſtruſe as to diſcourage people of ordinary capacities from attempting them; and by that means to render things of wonderful utility in the ordinary employment of life ſo eaſy and practicable as to be managed by the common ſort; is the peculiar praiſe of our author, who effected this by that admirable contrivance of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his ſcale, which, after the inventor,

is called "Gunter's ſcale;" the deſcription and uſe of which he publiſhed in 1624, 4to. together with that of his ſector and quadrant already mentioned. It is no wonder that his fame by this time had reached the ears of his ſovereign, or that prince Charles ſhould give directions, that he ſhould draw the lines upon the dials in Whitehall garden, and give a deſcription and uſe of them; or that king James ſhould order him to print the book the ſame year, 1624. There was, it ſeems, a ſquare ſtone there before of the ſame ſize and form, having five dials upon the upper part, one upon each of the four corners, and one in the middle, which was the principal dial, being a large horizontal concave; beſides theſe, there were others on the ſides, eaſt, weſt, north, and ſouth; but the lines on our author's dial, except thoſe which ſhewed the hour of the day, were greatly different. And Dr. Wallis tells us, that one of theſe was a meridian, in fixing whereof great care was taken, a large magnetic needle being placed upon it, ſhewing its variation from that meridian from time to time. If the needle was placed there with that intention by our author, it is a proof that his experiment at Deptford had made ſo much impreſſion upon him, that he thought it worth while to purſue the diſcovery of the change in the variation, of which the world would doubtleſs have reaped the fruits, had his life been continued long enough for it.

But he was taken off December 10, 1626, about his 45th year, the prime of life for ſuch ſtudies. He died at Greſham-college, and was buried in St. Peter the Poor, Broad-ſtreet, without any monument or inſcription; but his memory will always be preſerved in the mathematical world as an inventor, which entitles him to the honour of being the parent of inſtrumental arithmetic. The 5th edition of his works was publiſhed by Mr. Leybourn in 1674, 4to.

GUNTHER, a german poet of great genius, but whoſe talents proved his deſtruction. A rival mixed ſome drugs in his drink juſt as he was about to be preſented to the king of Poland. The conſequence of which was, that, at the moment he was preparing to addreſs the monarch in a complimentary ſpeech, he ſtaggered and fell down. His vexation was ſo extreme that it cauſed his death at the age of twenty-eight. Among other elegant pieces he wrote "An Ode on the Victory of Prince Eugene over the Turks," a ſubject which has alſo been handled by Rouſſeau.

GURTLER (Nicolas), born at Baſle in 1654, and died in 1711. He was author of a "Greek, German, and French, Lexicon." He wrote alſo "Hiſtoria Templariorum, Origines Mundi," a work of prodigious learning; but in which the writer

writer has been too fanciful in his etymologies, and ſometimes abſurd in his ideas of mythology.

GUSMAN (LEWIS), a ſpaniſh jeſuit, known in "Ribandeneira's Catal. Script. Sac. Jeſ." as the author of the "Hiſtory of the Jeſuits in the Indies, and the ſucceſs of their Miſſions in Japan," in fourteen books, in Spaniſh. He was rector of ſeveral colleges in his ſociety, and afterwards provincial of Seville and Toledo. He died at Madrid in 1605.

GUSSANVILLAN (PETER), a native of Chartres. He publiſhed a good edition of the works of Gregory the great, the beſt before that which was edited by the Benedictines.

GUSTAVUS (VASA), or more properly Guſtavus Ericſon, was the ſon of Eric Vaſa, and deſcended from the ancient kings of Sweden, His great paſſion was the love of glory, and this difficulties and dangers increaſed rather than diminiſhed. He lived at a time when the greateſt part of the wealth of Sweden was in the hands of the clergy, when every nobleman was, in his own territories, a ſovereign; and, laſtly, when Steeno was adminiſtrator of the realm. In the war, which was originally proſecuted betwixt the Swedes and Chriſtian king of Denmark, this laſt, having got Guſtavus into his power, kept him a priſoner many years in Denmark. He at length made his eſcape, and through innumerable dangers got back to his native country, where, for a long period, he uſed every effort to rouſe his countrymen to reſiſt and repel their invaders and victorious enemies. In this, however, he was not ſucceſsful; and Chriſtian of Denmark having got poſſeſſion of Stockholm, and Colmar, exerciſed the crueleſt tyranny on all ranks, and in one day put to death ninety-four nobles, among whom was the father of Guſtavus. Guſtavus at length prevailed on the Dalecarlians to throw off the yoke; and, at the head of a reſpectable body of forces, entered the provinces of Halſingia, Geſtricia, and ſome others. After a ſeries of deſperate adventures, temporary ſucceſſes, and frequent defeats, he recovered Upſal; for which diſappointment Chriſtian put to death the mother and ſiſter of Guſtavus in cruel torments. Having overcome Eaſt Gothland and blockaded Stockholm, he convened the States-General, and was by them offered the title of king. This he refuſed, and was ſatisfied with the regal power and title of adminiſtrator. A ſhort time afterwards, a revolution took place in Denmark; Chriſtian was driven from his dominions; and Frederic duke of Holſtein, uncle of Chriſtian, was made his ſucceſſor. There was now nothing to oppoſe Guſtavus; he therefore ſummoned the ſtates to meet at Stregnez, filled up the vacancies of the ſenate, and was proclaimed king with the uſual forms of election. He alſo prevailed on the ſtates to render the crown

hereditary to the male heirs; and, to make the life of Guſtavus yet more remarkable in hiſtory, it was in his reign that Lutheraniſm was eſtabliſhed as the natural religion of Sweden. The latter part of his life was ſpent in cultivating the arts of peace, and in decorating his metropolis with noble edifices. He died at Stockholm, of a gradual decay, on the 9th of September 1560, in the 70th year of his age, and was quietly ſucceeded in his throne by his eldeſt ſon Eric.

GUSTAVUS (ADOLPHUS), king of Sweden, commonly called the Great, a title, which, if great valour, united with great wiſdom; great magnanimity with regard to himſelf, and great conſideration of the wants and infirmities of others, have any claim, he ſeems well to have deſerved. He was born at Stockholm in 1594. His name Guſtavus he inherited from his grandfather Guſtavus Vaſa, and he was called Adolphus from his grandmother Adolpha. His education was calculated to form a hero, and ſeems, in all reſpects, to have reſembled that beſtowed on Henry the fourth of France. He had a great genius, a prodigious memory, and a docility and deſire of learning almoſt beyond example. He aſcended the throne of Sweden in 1611, being then no more than fifteen; but the choice he made of miniſters and counſellors proved him fully adequate to govern. His valour in the field was tried firſt againſt Denmark, Muſcovy, and Poland. He made an honourable peace with the two firſt, and compelled the laſt to evacuate Livonia. He then formed an alliance with the proteſtants of Germany againſt the emperor, and what is commonly called the league. In two years and a half he overran all the countries from the Viſtula as far as the Danube and the Rhine. Every thing ſubmitted to his power, and all the towns opened to him their gates. In 1631, he conquered Tilly, the imperial general, before Leipſic, and a ſecond time at the paſſage of the Lech. In the following year, he fought the famous battle in the plains of Lutzen, where he unfortunately fell at the immature age of thirty-eight. Beſides his other noble qualities he loved and cultivated the ſciences. He enriched the univerſity of Upſal; he founded a royal academy at Abo, and an univerſity at Dorp in Livonia. Before his time there were no regular troops in Sweden; but he formed and executed the project of having 80,000 men conſtantly well armed, diſciplined, and cloathed. This he accompliſhed without difficulty, on account of the love and confidence which his ſubjects without reſerve repoſed in their king. Some hiſtorians have delighted to draw a parallel between Guſtavus and the great Scipio, and it is certain that they had many traits of character in common. Scipio attacked the Carthaginians in their own dominions; and

Guſtavus undertook to curb the pride of Auſtria by carrying the war into the heart of her country. Here indeed the advantage is with Guſtavus; for, the Carthaginian power was already debilitated; but the emperors had before never received any check. He died literally, as it is ſaid of him, with the ſword in his hand, the word of command on his tongue, and victory in his imagination. His life has been well written by our countryman Harte; and he appears in all reſpects to have deſerved the high and numerous encomiums which writers of all countries have heaped upon his memory. Some have ſuſpected this exalted character to have loſt his life from the intrigues of cardinal Richelieu; others from Lawemburgh, one of his generals, whom Ferdinand the emperor is ſaid to have corrupted. He left an only daughter, whom he had by the princeſs Mary of Brandenburg, and who ſucceeded her father at the age of five. This princeſs was the celebrated Chriſtina queen of Sweden.

GUTHRIE (William), was born at Breichen, in Angusſhire, 1701, and educated in King's college, Aberdeen; where he took his degrees, and removed to London in conſequence of a love-affair, which created ſome diſturbance in his family. As his fortune was ſmall, he was obliged to write for the bookſellers, and compiled the "Hiſtory of England," in three volumes, folio, a work of conſiderable merit, but not generally known. He afterwards ſuffered his name to be prefixed to a "Hiſtory of Scotland," in ten volumes; to an "Univerſal Hiſtory," in twelve volumes, and to a "Peerage," in quarto. His laſt and moſt eſteemed work is his "Geographical Grammar," in 8vo. and 4to. He died in 1769, aged 68. He was in the commiſſion of the peace for the county of Middleſex, but never acted.

GUTTEMBERG (John), one of thoſe who diſputes with Fauſt, Schœffer, and others, the invention of the art of printing. He was of a noble family; and there is very good evidence for the aſſertion, that, if he did not abſolutely invent the art, he was the firſt who conceived the idea of regularly printing a book. To enter into the arguments for or againſt his claims, would be to compoſe a diſſertation on printing. Bowyer affirms, that the real inventor of printing was Laurentius of Haerlem. The types of Laurentius, he affirms, were ſtolen from him by an elder brother of Guttemberg. This man entered into a partnerſhip with Fauſt, and they were afterwards joined by Guttemberg. Guttemberg it undoubtedly was who firſt invented cut metal types, which were uſed in the earlieſt edition of the bible. Guttemberg had endeavoured, but without ſucceſs, to introduce printing into Straſburg, before he joined his brother and Fauſt at Mentz, which explains the circumſtance that theſe three cities Haer-

lem, Mentz, and Straſburgh, ſeverally claim the invention of the art. Guttemberg died at Mentz in 1468, aged about ſixty years; and the circumſtance of his claims, which are more or leſs valid, certainly juſtifies his having a place here.

GUY (THOMAS), founder of Guy's hoſpital, was the ſon of Thomas Guy, lighterman and coal-dealer in Horſeleydown, Southwark. He was put apprentice, in 1660, to a bookſeller, in the porch of Mercers chapel, and ſet up trade with a ſtock of about 200l. in the houſe that forms the angle between Cornhill and Lombard-ſtreet. The Engliſh Bibles being at that time very badly printed, Mr. Guy engaged with others in a ſcheme for printing them in Holland, and importing them; but, this being put a ſtop to, he contracted with the univerſity of Oxford for their privilege of printing them, and carried on a great bible-trade for many years to conſiderable advantage. Thus he began to accumulate money, and his gains reſted in his hands; for, being a ſingle man and very penurious, his expences were next to nothing. His cuſtom was to dine on his ſhop-counter, with no other table-cloth than an old newſpaper; he was alſo as little nice in regard to his apparel. The bulk of his fortune, however, was acquired by purchaſing ſeamen's tickets during queen Anne's wars, and by South-ſea ſtock in the memorable year 1720.

To ſhew what great events ſpring from trivial cauſes, it may be obſerved, that the public are indebted to a moſt trifling incident for the greateſt part of his immenſe fortune's being applied to charitable uſes. Guy had a maid-ſervant, whom he agreed to marry; and, preparatory to his nuptials, he had ordered the pavement before his door to be mended ſo far as to a particular ſtone which he marked. The maid, while her maſter was out, innocently looking on the paviours at work, ſaw a broken place they had not repaired, and mentioned it to them; but they told her that Mr. Guy had directed them not to go ſo far. "Well," ſays ſhe, "do you mend it: tell him I bade you, and I know he will not be angry." It happened, however, that the poor girl preſumed too much on her influence over her wary lover, with whom the charge of a few ſhillings extraordinary turned the ſcale entirely againſt her: for, Guy, enraged to find his orders exceeded, renounced the matrimonial ſcheme, and built hoſpitals in his old age.

In 1707, he built and furniſhed three wards on the north ſide of the outer court of St. Thomas's hoſpital in Southwark; and gave 100l. to it annually for eleven years preceding the erection of his own hoſpital. Some time before his death, he erected the ſtately iron gate, with the large houſes on each ſide, at the expence of about 3000l. He was ſeventy-ſix years of age when he formed the deſign of building the hoſpital near St. Thomas's which bears his name. The charge

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of erecting this vaſt pile amounted to 18,793l. beſides 219,499l. which he left to endow it: and he juſt lived to ſee it roofed in. He erected an alms-houſe with a library at Tamworth, in Staffordſhire, (the place of his mother's nativity, and which he repreſented in parliament,) for fourteen poor men and women; and for their penſions, as well as for the putting out of poor children apprentices, bequeathed 125l. a year. To Chriſt's hoſpital he gave 400l. a year for ever; and the reſidue of his eſtate, amounting to about 80,000l. among thoſe who could prove themſelves in any degree related to him.

He died December 17, 1724, in the 81ſt year of his age, after having dedicated to charitable purpoſes more money than any one private man upon record in this kingdom.

GUY, a monk of Arezzo, famous for inventing muſic in ſeveral parts. Guy, being a born a muſician, found out, by the powers of reflection, that, by obſerving certain proportions, ſeveral different voices might be made to ſing together, and form a delightful harmony. He invented the times of the gamut and the ſix famous ſyllables, ut re mi fa ſol la. He lived about the year 1026; and his invention was received with unbounded applauſe; for by means of it a child might learn in a few months what would have employed a man for many years.

GUYARD (De Berville), a poor french author of great merit, who encountered a fate ſimilar to that of Otway and Chatterton, and died in priſon at the age of ſeventy-three. He wrote the "Hiſtories of Bertrand, Dugueſclin," and in particular of the "Chevalier Bayard." He died in 1760.

GUYET (Francis), an eminent critic, was born of a good family at Angers, in 1575. The circumſtance of his life, however, came to be known only by his heirs; for, he never would tell in what year he was born, but concealed his age with as much ſolicitude as an ancient virgin who propoſes to be married: though, indeed, it is ſaid he had hardly a confidant in any other thing. He loſt his father and mother when a child; and the ſmall eſtate they left him came almoſt to nothing by the ill management of his guardians. Nevertheleſs, he applied himſelf intenſely to books; and, being of opinion, that Paris would enable him to perfect his judgement and knowledge by the converſation of learned men, he took a journey thither in 1599. The acquaintance he ſoon got with the ſons of Claudius du Puy proved very advantageous to him; for, the moſt learned perſons in Paris frequently viſited theſe brothers, and many of them met every day in the houſe of Thuanus, where Meſſ. du Puy received company. After the death of that preſident, they held thoſe conferences in the ſame place; and Guyet conſtantly made one. He went to Rome in 1608, and applied himſelf to the italian

tongue with ſuch ſucceſs that he could make good italian verſes. He was much eſteemed by cardinal du Perron and ſeveral great perſonages. He returned to Paris by the way of Germany, and was taken into the houſe of the duke d'Epernon, to teach the abbot de Granſelve, who was made cardinal de la Valette in 1621. Being thoroughly ſkilled in greek and latin authors, he picked out of them what was moſt proper for his pupil; and explained it to him, not like a pedant, but with a view to the uſe which a man, deſigned for great employments would make of it. His noble pupil conceived ſo great an eſteem for him, that he always entruſted him with his moſt important affairs. He took him with him to Rome, and procured him a good benefice; but Guyet, being returned to Paris, choſe to live a private life rather than in the houſe of the cardinal, and pitched upon Burgundy-college to make his abode in. Here he ſpent the remainder of his life, minding nothing but his ſtudies: and applied himſelf chiefly to a work, wherein he pretended to ſhew, that the latin tongue was derived from the greek, and that all the primitive words of the latter conſiſted only of one ſyllable. His work came to nothing; for, they found, after his death, only a vaſt compilation of greek and latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his main buſineſs: for, as to the moderns, he meddled with nothing but hiſtories and voyages. The margins of his claſſics were full of notes, many of which have been publiſhed. Thoſe upon Heſiod were imparted to Grævius, who inſerted them in his edition of that author, 1667. The moſt complete thing that was found among his papers was his notes upon Terence; and therefore they were ſent to Bocclerus, and afterwards printed. He took great liberties as a critic: for he rejected as ſuppoſititious all ſuch verſes as ſeemed to him not to ſavour of the author's genius. Thus he ſtruck out many verſes of Virgil; diſcarded the firſt ode in Horace; and would not admit the ſecret hiſtory of Procopius. Notwithſtanding the boldneſs of his criticiſms, and his free manner of ſpeaking in converſation, he was afraid of the public; and dreaded Salmaſius in particular, who threatened to write a book againſt him, if he publiſhed his thoughts about ſome paſſages in ancient authors. He was ſo happy as to be accounted a man of great learning, though he had printed nothing; and was contented with the praiſes others beſtowed upon him. He is ſaid to have been a ſincere and honeſt man. He was cut for the ſtone in 1636; abating which, his long life was hardly attended with any illneſs. He died of a catarrh, after three days illneſs, in the arms of James du Puy and Menage his countryman, April 12, 1655, aged 80. His life is written in latin, with great judgement and politeneſs,

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by Mr. Portner, a ſenator of Ratiſbon, who took the ſuppoſititious name of Antonius Periander Rhætus; and is prefixed to his notes upon Terence, printed with thoſe of Boeclerus, at Straſburg, in 1657.

GUYON (Johanna-Mary Bouviers de la Mothe), a french lady, memorable for her writings and for her ſufferings in the cauſe of quietiſm, was deſcended from a noble family, and born at Montargis, in 1648. She diſcovered an anxiety to take the veil at a very premature age; but with this her friends refuſed to comply, and obliged her to marry a gentleman to whom they had betrothed her. At the early age of twenty-eight ſhe was a widow; when giving up the care of her children to their other relations, ſhe diſtinguiſhed herſelf in and made many converts to what is called quietiſm. The author of this was Michael de Molinos, a ſpaniſh prieſt, who reſided at Rome. Madam Guyon was doubtleſs eminent for goodneſs of heart; but ſhe was as certainly of an inconſtant and unſettled temper, and ſubject to be drawn away by the ſeduction of a warm and unbridled fancy. She was confined for ſome months by order of the king. She was, however, defended by Fenelon, who adopted many of her tenets, and who obtained her releaſe. Boſſuet, who was jealous of Fenelon, obtained the condemnation of what he had written on this ſubject; and Madame Guyon, who was involved with Fenelon, was again impriſoned. Her latter days were conſumed in myſtical reveries, covering not only her books and papers; but her furniture, walls, and cielings, with the wanderings of her ſpiritual fancies. Her verſes were collected and publiſhed after her death, in five volumes, and were called "Canticles Spirituels." Her other publications were "Le moyen court et très facile de faire oraiſons, et le Cantique des Cantiques de Solomon, interpreté ſelon le ſens myſtique;" but theſe laſt were condemned by the archbiſhop of Paris.

GUYON (Claude), a french hiſtorian, who died at Paris in 1771. Although he did not ſatisfy the faſtidious taſte of Voltaire, he is an intereſting and uſeful writer. He publiſhed a "Continuation of Echard's Roman Hiſtory," "The Hiſtory of Empires and Republics," of which it is ſaid, that, if compared with Rollin's, it is leſs agreeable and elegant: but from which it is certain that Guyon drew his materials from the original ſources of the ancients; whilſt, on the contrary, Rollin has often copied the moderns. Guyon alſo wrote the "Hiſtory of the Amazons;" a "Hiſtory of the Indies;" and an "Eccleſiaſtical Hiſtory," a very ſucceſsful performance.

GWYNN (Eleanor), better perhaps known by the familiar name of Nell, was, at her firſt ſetting out in the world, a plebeian of the loweſt rank, and ſold oranges at the playhouſe.

Some affirm that ſhe was born in a night-cellar; certain it is, that ſhe rambled from tavern to tavern, entertaining the company with her ſongs. As early as the year 1667, ſhe was admitted in the theatre-royal, and was miſtreſs to Hart, to Lacy, and to Buckhurſt. She became eminent in her profeſſion as an actreſs, and performed the moſt ſpirited parts with admirable addreſs. The pert prattle of the orange-wench by degrees refined into a wit, which pleaſed our Charles the ſecond. She ingratiated herſelf into her ſovereign's affection, in which ſhe retained a place to the time of her death. Dryden was very partial to her, and greatly aſſiſted her in her riſe at the theatre; in return, when poſſeſſed of the power, ſhe diſtinguiſhed the poet by particular marks of gratitude. Many benevolent actions are recorded of her; and perhaps ſhe was the only one of the king's miſtreſſes who was never guilty of any infidelity towards him. It is ludicrous, perhaps, but it is nevertheleſs true, that Madam Gwynne (for ſo ſhe was latterly called) piqued herſelf on her attachment to the church of England. She was low in ſtature, and careleſs of her dreſs; but her pictures repreſent her as handſome. She died in 1687.

GWYNNE (MATTHEW), a famous phyſician in his time, was born in London, and deſcended from an ancient welch family. He was educated at Oxford, of which he afterwards became perpetual fellow. He firſt practiſed phyſic in and about Oxford, and in 1593 was created doctor. In 1595, by leave of the college, he attended Sir Henry Unton, ambaſſador from queen Elizabeth to the french court, in quality of his phyſician. The date of his death, ſuppoſes him to have died after 1639, becauſe his name was ſtill in the edition of the "Pharmacopœia," printed in that year; but Dr. Aikin has made it appear that the "Pharmacopœia" of 1618 was many times reprinted by the bookſellers without changing the names of the college members. Of his miſcellaneous works, the latin ones do not ſtand very high in eſtimation, the ſtyle being formed upon a wrong taſte.

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HABAKKUK, the eighth of the leſs prophets, whom ſome affirm to have been a native of Belthraker, and of the tribe of Simeon. Some ſuppoſe him to have lived in the reign of Manaſſeth, others in that of Joſiah, and ſome have even placed him ſo late as Zedekiah; it is, however, moſt probable that he propheſied under Jehoiakim, who reigned A. M. 3395. Habakkuk is ſaid, as well as Jeremiah, to have choſen to remain amidſt the ſad ſcenes of a deſerted and deſolate land rather than follow his countrymen into captivity. The ſtyle of this prophet's book is poetical, and the concluſion is eminently beautiful; he is imitated by ſucceeding prophets, and is cited as an inſpired perſon by the evangeliſts.

HABERT (Henry Louis), a member of the French Academy, deſerves a place in this work as having been the friend of Gaſſendi, and, by his kindneſs to that philoſopher, proving, which is often the caſe, that a friend may be better than a patron. He publiſhed the works of Gaſſendi, with an elegant latin preface; He alſo wrote ſome epigrams and other pieces of poetry, and is repreſented to have been a man omnis doctrinæ & ſublimioris & humanioris amantiſſimus. He died in 1679.

HABICOT (Nicolas), an eminent ſurgeon, who not only obtained conſiderable reputation by his profeſſional ſkill, but alſo by his "Treatiſe on the Plague." He was born at Bonny, in Gatinois, and died in 1624.

HABINGTON (William), an engliſh poet and hiſtorian, was deſcended from an ancient family, and born at Hendlip, in Worceſterſhire, 1605. He received his education at St. Omer's and Paris, where he was earneſtly preſſed to take the habit of a jeſuit; but, this ſort of life not ſuiting with his genius, he excuſed himſelf, and left them. After his return from Paris he was inſtructed in hiſtory and other branches of polite literature, and became, ſays Wood, a very accompliſhed gentleman. He died Nov. 30, 1654, leaving behind him, 1. "Poems," 1635, in 8vo. 2d edit. under the title of "Caſtara." 2. "The Queen of Arragon," a tragi-comedy. 3. "Obſervations on Hiſtory, 1641," 8vo. 4. "Hiſtory of Edward IV. King of England, 1640," folio, Nicolſon, ſpeaking of Edward the IVth's reign, ſays, that Habington "has given us as fair a draught of it as the thing would bear; at leaſt, he has copied this king's picture as agreeably as could be expected from one ſtanding at ſo great a diſtance from the original." Our author, during the civil war, is ſaid by Wood to have run with the times, and not to have been unknown to Oliver Cromwell;

Cromwell; but there is no account of his being raiſed to any preferment during the protector's government.

HACKET (WILLIAM), an engliſh fanatic in the reign of Elizabeth, was at firſt a gentleman's ſervant, and afterwards married a rich widow, whom he ſoon ruined by his extravagance. He was enormouſly vicious; being not only addicted to wine and women, but even to robbing upon the highway. He had never ſtudied, but had a great memory, which he abuſed in repeating the ſermons of miniſters over his cups. At length he ſet up for a prophet, and declared, that England ſhould feel the ſcourges of famine, peſtilence, and war, unleſs it eſtabliſhed the conſiſtorial diſcipline; and that for the future there ſhould be no more popes. He began to propheſy at York and Lincoln, where, for his boldneſs, he was publicly whipped and condemned to be baniſhed. The people believed, nevertheleſs, that he had the extraordinary gift of the Holy Spirit; and he was ſo confident of his own favour with heaven as to affirm, that, if all England ſhould pray for rain, and he ſhould pray for the contrary, it would not rain. Coppinger and Arthington, two perſons of learning, joined with him: the firſt by the title of "The Prophet of Mercy," the ſecond by the title of "The Prophet of Judgement." Theſe two viſionaries pretended an extraordinary miſſion, and gave out, that Hacket was the ſole monarch of Europe: and that, next to Jeſus Chriſt, none upon earth had greater power than he. They afterwards went farther, and equalled him in all things to Jeſus Chriſt, without being oppoſed by Hacket, who uſed to ſay in his prayers, "Father, I know thou loveſt me equally with thyſelf." As they proteſted a moſt unreſerved obedience to him, he ordered them to go and proclaim, through all the ſtreets of London, that Jeſus Chriſt was come to judge the world, and lodged in ſuch an inn; and that nobody could put him to death. They did ſo; and, drawing together a vaſt concourſe of people, diſcourſed of the important miſſion of Willam Hacket. They returned to him; and, when they ſaw him, Arthington cried out, "Behold the king of the earth!" They were proſecuted and tried: Hacket was ſentenced, and executed accordingly July 28, 1592.

The blaſphemies he uttered in his prayer upon the ſcaffold are ſo horrid, that we cannot tranſcribe them. He had an inconceivable hatred againſt queen Elizabeth, whom, as he confeſſed to the judges, he had ſtabbed to the heart in effigy: and he curſed her with all manner of imprecations a little before he was hanged. As for Coppinger and Arthington, the former famiſhed in priſon, and the latter, upon his repentance, was pardoned.—Theſe inſtances ſerve to ſhew, that there is nothing too extravagant for the human heart to be capable

capable of; and might, one would hope, be of uſe to thoſe, who would attentively contemplate them.

HACKET (JOHN), biſhop of Lichfield and Coventry, was deſcended from an ancient family, and born in London, September 1, 1592. He was admitted very young into Weſtminſter-ſchool; and, in 1608, elected thence to Trinity-college, in Cambridge. His uncommon parts and learning recommended him to particular notice; ſo that, after taking the proper degrees, he was choſen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, into Nottinghamſhire, he there compoſed a latin comedy, intituled, "Loyala," which was twice acted before James I. and printed in 1648. He took orders in 1618, and had ſingular kindneſs ſhewn him by biſhop Andrews and ſeveral great men. But, above all others, he was regarded by Dr. Williams, dean of Weſtminſter and biſhop of Lincoln, who, being appointed lord-keeper of the great ſeal in 1621, choſe Hacket for his chaplain, and ever loved and eſteemed him above the reſt of his chaplains. In 1623, he was made chaplain to James I. and alſo a prebendary of Lincoln; and the year following, upon the lord-keeper's recommendation, rector of St. Andrew's, Holborn, in London. His patron alſo procured him the ſame year the rectory of Cheam, in Surrey; telling him, that he intended Holborn for wealth, and Cheam for health.

In 1625, he was named by the king himſelf, to attend an ambaſſador into Germany; yet was diſſuaded from the journey by being told, that, on account of his ſevere treatment of the jeſuits in his "Loyola," he would never be able to go ſafe, though in an ambaſſador's train. In 1628, he commenced D. D. and, in 1631, was made archdeacon of Bedford. His church of St. Andrew being old and decayed, he undertook to rebuild it, and for that purpoſe got together a great ſum of money in ſtock and ſubſcriptions; but, upon the breaking out of the civil war, this was ſeized by the parliament, as well as what had been gathered for the repair of St. Paul's cathedral. March 1646, he was one of the ſub-committee, appointed by the houſe of lords to conſult of what was amiſs and wanted correction in the liturgy, in hopes by that means to diſpel the cloud hanging over the church. He made a ſpeech againſt the bill for taking away deans and chapters, which is publiſhed at length in his life by Dr. Plume. March 1642, he was preſented to a reſidentiary's place in St. Paul's London; but, the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrew's. Beſides, ſome of his pariſhioners there having articled againſt him, at the committee of plunderers, his friend Selden told him it

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was in vain to make any defence; and adviſed him to retire to Cheam, where he would endeavour to prevent his being moleſted. He was diſturbed here by the earl of Eſſex's army, who marching that way took him priſoner along with them; but he was ſoon after diſmiſſed, and from that time lay hid in his retirement at Cheam, where we hear no more of him, except that, in 1648-9, he attended in his laſt moments Henry Rich, earl of Holland, who was beheaded for attempting the relief of Colcheſter.

After the reſtoration of Charles II. he recovered all his preferments, and was offered the biſhopric of Glouceſter, which he refuſed; but he accepted ſhortly after that of Litchfield and Coventry, and was conſecrated December 22, 1661. The ſpring following he repaired to Litchfield, where, finding the cathedral almoſt battered to the ground, he ſet up in eight years a complete church again, better than ever it was before, at the expence of 20,000l. of which he had 1000l. from the dean and chapter: and the reſt was of his own charge, and procuring from benefactors. He laid out 1000l. upon a prebendal houſe, which he was forced to live in, his palaces at Litchfield and Eccleſhall having been demoliſhed during the civil war. He added to Trinity-college, in Cambridge, a building called Biſhop's hoſtel, which coſt him 1200l. ordering that the rents of the chambers ſhould be laid out in books for the college-library. Beſides theſe acts of munificence, he left ſeveral benefactions by will; as 50l. to Clare-hall, 50l. to St. John's college, and all his books, which coſt him about 1500l. to the univerſity library. He died at Lichfield, October 21, 1670, and was buried in the cathedral, under a handſome tomb, erected by his eldeſt ſon Sir Andrew Hacket, a maſter in chancery; for he was twice married, and had ſeveral children by both his wives.

He publiſhed only the comedy of "Loyola" above mentioned, and "A Sermon preached before the King, March 22, 1660;" but, after his deceaſe, "A Century of his Sermons upon ſeveral remarkable Subjects" was publiſhed by Thomas Plume, D. D. in 1675, folio; and, in 1693, "The Life of Archbiſhop Williams," folio, of which an improved abridgement was publiſhed in 1700, 8vo. by Ambroſe Philips. He intended to have written the life of James I. and for that purpoſe the lord-keeper Williams had given him Camden's MS. notes or annals of that king's reign; but, theſe being loſt in the confuſion of the times, he was diſabled from doing it. He was a man of great acuteneſs, and applied himſelf to all parts of learning, but could never make himſelf maſter of the oriental languages. He was deeply verſed in eccleſiaſtical hiſtory, eſpecially as to what concerned our own church. In the

the univerſity, when young, he was much addicted to ſchool-learning; but grew afterwards weary of it, as being full of ſhadows without ſubſtance, and containing horrid and barbarous terms, more fit, he would ſay, for incantation than divinity. He was a man of exemplary conduct, and as remarkable for virtue and piety as for parts and learning.

HACKSPAN (THEODORE), a Lutheran miniſter, who was a great proficient in the oriental languages, and the firſt profeſſor at Altorf. He wrote a number of books, on theological ſubjects, which are much eſteemed in Germany. He died in 1659.

HADDOCK (SIR RICHARD), was a gallant ſea-officer in the time of James the ſecond. Although a proteſtant, he was alike the favourite of Rupert and of James. He died in 1714.

HADDON (Dr. WALTER), an eminent ſcholar, and great reſtorer of the learned languages in England, was deſcended from a good family in Buckinghamſhire, and born in 1516. He was educated at Eton-ſchool, and thence elected to King's college in Cambridge: where he greatly diſtinguiſhed himſelf by his parts and learning, and particularly by writing latin in a fine Ciceronian ſtyle. He ſtudied alſo the civil law, of which he became doctor; and read public lectures in it. In 1550, he was made profeſſor of it; he was alſo for ſome time profeſſor of rhetoric, and orator of the univerſity. During king Edward's reign, he was one of the moſt illuſtrious promoters of the reformation; and therefore, upon the deprivation of Gardiner, was thought a proper perſon to ſucceed him in the maſterſhip of Trinity-hall. September 1552, through the earneſt recommendation of the court, though not qualified according to the ſtatutes, he was choſen preſident of Magdalen college in Oxford; but, October 1553, upon the acceſſion of queen Mary, he quitted the preſident's place for fear of being expelled, or perhaps worſe uſed, at Gardiner's viſitation of the ſaid college. He is ſuppoſed to have lain concealed in England all this reign; but, on the acceſſion of Elizabeth, was ordered by the privy council to repair to her majeſty at Hatfield in Herefordſhire, and ſoon after conſtituted by her one of the maſters of the court of requeſts. Biſhop Parker alſo made him judge of his prerogative-court. In the royal viſitation of the univerſity of Cambridge, performed in the beginning of Elizabeth's reign, he was one of her majeſty's commiſſioners, as appears by the ſpeech he then made, printed among his works. In 1566, he was one of the three agents ſent to Bruges to reſtore commerce between England and the Netherlands upon ancient terms. He died Jan. 1571-2, and was buried in Chriſt-church, London. He was engaged, with Sir John Cheke, in turning into latin and drawing up that uſeful code of eccleſiaſtical law, publiſhed in

1571, by the learned John Fox, under this title, "Reformatio Legum Eccleſiaſticarum," in 4to. He publiſhed, in 1653, a letter, or anſwer to an epiſtle, directed to queen Elizabeth, by Jerom Oſorio, biſhop of Silva in Portugal, and intituled, "Admonitio ad Elizabetham reginam Angliæ:" wherein the Engliſh nation, and the reformation of the church, were taeated in a falſe, abuſive, and ſcurrilous, manner. His other works were collected and publiſhed in 1567, 4to. under the title of "Lucubrationes." This collection contains ten latin orations; fourteen letters, beſides the above-mentioned to Oſorio; and alſo poems. Many of our writers ſpeak in high terms of Haddon, and not without reaſon; for, through every part of his writings, his piety appears equal to his learning and politneſs.

HADRIAN VI. Pope of Rome, was born at Utrecht, 1459. His father, whoſe name was Florent Boyens, was in a low condition of life; ſome ſay a barge-maker, others a brewer, and others a weaver. Be this at it will, he was certainly ſo poor, that his ſon Hadrian, who, according to the cuſtom of the country, took the ſurname of Florent, being deſirous of a learned education, was forced to beg a place in the Pope's college at Louvain, where poor ſcholars are brought up gratis. We are told, that he uſed to read at night by the light of the lamps that were hung up in the churches, or the corners of ſtreets; which may ſerve as a proof both of his poverty and his ſtudious temper. As he had a genius for learning, he made great progreſs in all kinds of ſciences, and became in a few years an able divine. The princeſs Margaret, daughter of Maximilian the emperor, being informed of his learning and piety, (for, his manners were alſo exemplary,) gave him a cure in Holland, and furniſhed him with all neceſſary charges to take his degree of D. D. which he did at Louvain in 1491. A little after he was made canon of St. Peter and divinity-profeſſor in the ſame city: and afterwards dean of St. Peter, and vice-chancellor of the univerſity. Being now in good circumſtances, and willing to teſtify his gratitude to the univerſity which had raiſed him, he built a college at Louvain, of his own name, to receive poor ſcholars. His reputation in a little time gained him many benefices, as the deanery of Antwerp, the treaſury of the chapter of St. Mary the Greater at Utrecht, and the provoſtſhip of our Saviour in the ſame city.

In 1507, he was removed from a collegiate life to court; for, the emperor Maximilian, wanting a preceptor for his grandſon the archduke Charles, then about ſeven years old, thought he could not find a fitter perſon for that place than Dr. Hadrian Florent. The young prince made no great progreſs in latin under him; and it is ſaid that his governor

Chievres

Chievres was the cauſe of it; who, deſiring to have the ſole poſſeſſion of his pupil, and all the glory of his progreſs, cultivated his inclination and bias, which lay for politics and arms, and made him quite indifferent about his improvement by the leſſons of the Louvain profeſſor. Hadrian, not able to ſtand it out againſt Chievres, contented himſelf with forewarning his young ſcholar, that he would repent of his negligence hereafter. He did ſo; and Jovius ſpeaks of it as a thing that happened in his preſence, how, upon hearing a ſpeech made to him in latin, after he was emperor, and not underſtanding it, he cried out with a ſigh, "Hadrian told me how it would be." However, the preceptor had as noble recompences for his pains, how ineffectual ſoever they might prove to his pupil, as any man of that employ ever had; for, it was Charles V's intereſt which raiſed him to the papacy.

Maximilian was ſo pleaſed with the ſervice of Hadrian, that he ſent him ambaſſador to Ferdinand of Spain, whoſe daughter he had married, to obtain the favour of that prince for the archduke Charles; and, it is ſaid, he managed things with much greater addreſs than could be expected from a man who had ſo long breathed the air of an univerſity. Ferdinand honoured Hadrian with the biſhopric of Tortoſa; who ſtill continued ambaſſador, and diſcharged all the functions of that office, till the death of Ferdinand. Charles, then becoming heir of his dominions, left the biſhop of Tortoſa in Spain, that he might have part of the government with Ximenes cardinal of Toledo. He was ſoon after made a cardinal by Leo X. at the recommendation of Maximilian, in a promotion made by that Pope, July 1517. Charles, going into Spain after Ximenes was ſent home, was ſo pleaſed with the negotiations of Hadrian, that, when he went to receive the imperial crown, he appointed him governor of Spain in his abſence.

The holy ſee becoming vacant by the death of Leo X. cardinal Julius de Medicis, who had a powerful faction in the conclave, not being able to carry it for himſelf, agreed at laſt with the other cardinals to give their votes for the cardinal of Tortoſa, who was abſent; judging him fit to be raiſed to the papacy, as one learned in theological matters to oppoſe Luther, and, in political, to quiet the troubles of Italy. Theſe two qualifications, rarely to be found in the ſame man, met together in Hadrian; who had given proofs of the one by his lectures and writings, and of the other by his government of Spain. He received the news of his election at Victoria in Biſcay, and aſſumed the next day the pontifical habit, in the preſence of ſome biſhops, whom he aſſembled in haſte, without waiting for the legates, whom the ſacred college ſhould ſend.

ſend. He departed a little after to Rome; and, having paſſed through Barcelona, and thence to Terragon, he embarked for Italy; where arriving, he made his entry at Rome in Auguſt, and was crowned the next day by the name of Hadrian VI.

Hádrian found no little buſineſs at his arrival. Italy was in a combuſtion, by reaſon of a war between the emperor and the king of France. The holy ſee was at variance with the dukes of Ferrara and Urbin. The city of Rome afflicted with ſickneſs: Rimini newly ſeized by the houſe of Malateſta: the cardinals divided, and defying one another: the Iſle of Rhodes beſieged by the Turks: the treaſury exhauſted: the goods of the church engaged by his predeceſſor: the whole eccleſiaſtical ſtate fallen into diſorder through an anarchy of eight months: and, what affected him the moſt, the reformation by Luther, which gained ground, and grew ſtronger every day in Germany. He applied himſelf as faſt as he could to remedy theſe diſorders, but the ſhortneſs of his pontificate permitted him to do but little; for he died October 24, 1523, in his 64th year, without being able to make any great progreſs in removing the evils which diſturbed the eccleſiaſtical ſtate, within or without. He had very little ſatisfaction in his triple crown, as we may learn from the inſcription he ordered to be engraved upon his tomb: "Adrianus VI. hic ſitus eſt, qui nihil ſibi infelicius in vita duxit, quam quod imperaret;" that is, "Here lies Hadrian VI. who eſteemed no misfortune, which happened to him in life, ſo great as that of being called to govern."

It has been thought ſtrange, that a Pope, who owed his advancement to his learning, and who was himſelf an author, ſhould give ſo little countenance to men of letters. One of the things which made him decried by the Italians was his ſlighting of poetry and delicacy of ſtyle: two accompliſhments, by which many under Leo X. had made their fortunes, and upon which they had valued themſelves principally in that country for fifty or ſixty years. He was ſo little diſpoſed to favour poets, that one of the reaſons, Jovius gives for experiencing his kindneſs, was, becauſe he had not joined poetry to the ſtudy of the liberal arts. The paganiſm which the poets ſcattered in their works contributed, it ſeems, not a little to this pope's coldneſs for them; for he did not underſtand raillery in this point, nor could he be prevailed on to be complaiſant in theſe matters. He was no admirer either of fine painting or of antique ſtatues; ſo that, when Vianeſius, the ambaſſador from Bologna, was commending the ſtatue of Laocoon, which pope Julius had bought at an immenſe price, and ſet up in the gardens of the Belvidere, he turned away

away his eyes, to ſhew his diſlike of the images of that idolatrous people. This contempt of poetry and the fine arts may eaſily be conceived to have rendered him very ungracious in the eyes of the Italians; it was however more pardonable than ſinking the funds, as he did, which had been employed for the maintenance of learned men, who came from Greece into Italy, and to whom the Weſt is indebted for the reſurrection of letters. Cardinal Beſſarion maintained at Rome part of thoſe great genii, and eſtabliſhed an academy for them in the Vatican. The greateſt number ſubſiſted upon the bounties of pope Nicolas V. of all whoſe ſucceſſors, ſays a certain writer, there was none but Hadrian VI. who ſuppreſſed theſe gratifications by an œconomy, which doth no honour to his memory.

He was nevertheleſs a great and good man in many reſpects. He did not diſſemble the abuſes he obſerved in the church: he publicly acknowleged them, and that in a ſtrong manner, in his inſtructions to the nuncio, who was to ſpeak in his name at the diet of Nuremberg. He had long wiſhed to introduce among the clergy a reformation of manners, and had laboured to effect this while he was dean of St. Peter's at Louvain: but the fruitleſſneſs of his pains had obliged him to deſiſt from the attempt.

We have ſaid he was an author. He publiſhed a piece or two of ſchool-divinity before his advancement to the pontificate, and "Regulæ Cancellariæ Apoſtolicæ" after. He wrote many letters to the princes of Germany, which were printed with the councils, and elſewhere.

HAEN (ANTONY DE), privy counſellor and phyſician to the empreſs Maria Thereſa. He wrote ſeveral books, and with great ability. His principal performances are his "Ratio medendi," in 17 vols. 8vo. and a "Treatiſe on Magic," in which he vindicates the poſſibility and real exiſtence of that art. He died in 1776.

HAGEDORN, a german poet of the preſent century, deſerving of much praiſe for the ſpirit and delicacy of his ſentiments. He was a great imitator of Fontaine; but wrote alſo many original works.

HAGGAI, is uſually reckoned the tenth in order among the prophets. He appears to have been inſpired by God to exhort Zerubbabel and Joſhua the high prieſt to reſume the work of the temple. He propheſied in the ſecond year of Darius Hyſtaſpes. Lowth and Newcome are at variance about the ſtyle of Haggai; the former calling it proſaic, the latter affirming that a great part of it admits of a metrical diviſion. Haggai was probably of the ſacerdotal race; and

Epiphanius relates that he was buried among the prieſts at Jeruſalem.

HAQUENIER (JOHN), a french poet, born in Burgundy, of great facetiouſneſs and convivial accompliſhments. He wrote many light pieces of poetry, and died in 1738.

HAHN (SIMON FREDERIC), a young man of extraordinary abilities. At the age of ten years he knew many languages, and at twenty-four was profeſſor of hiſtory at Holmſtadt. He was made hiſtoriographer to the king of Great Britain, at Hanover; but died in 1729, at the early age of thirty-ſeven. He wrote a "Hiſtory of the Empire," and a work entitled, "Collectio Monumentorum veterum et recentiorum ineditorum," 2 vols. 8vo.

HAILLAN (BERNARD DE GIRARD, lord of), a french hiſtorian, of an ancient family, was born at Bordeaux about 1535. He went to court at twenty years of age, and ſet up early for an author. His firſt appearance in the republic of letters was in the quality of a poet and tranſlator. In 1559, he publiſhed a poem, intituled, "The Union of the Princes, by the Marriages of Philip King of Spain and the Lady Elizabeth of France, and of Philbert Emanuel Duke of Savoy, and the Lady Margaret of France;" and another intituled, "The Tomb of the moſt Chriſtian King Henry II." In 1560 he publiſhed an abridged tranſlation of "Tully's Offices," and of "Eutropius's Roman Hiſtory:" and, in 1568, of "The Life of Æmilius Probus." He applied himſelf afterwards to the writing of hiſtory, and ſucceeded ſo well, that, by his firſt performances of this nature, he obtained of Charles IX. the title of hiſtoriographer of France 1571. He had publiſhed the year before at Paris a book intituled, "Of the State and Succeſs of the Affairs of France;" which was reckoned very curious, and was often reprinted. He augmented it in ſeveral ſucceſſive editions, and dedicated it to Henry IV. in 1694: the beſt editions of it are thoſe of Paris 1609 and 1613, in 8vo. He had publiſhed alſo the ſame year a work intituled, "Of the Fortune and Power of France, with a Summary Diſcourſe on the Deſign of a Hiſtory of France:" though Niceron ſuſpects that this may be the ſame with "The Promiſe and Deſign of the Hiſtory of France," which he publiſhed in 1571, in order to let Charles IX. ſee what he might expect from him in ſupport of the great honour he had conferred on him of hiſtoriographer of France. In 1576, he publiſhed a hiſtory, which reaches from Pharamond to the death of Charles VII. and was the firſt who compoſed a body of the french hiſtory in french. Henry III. was very well pleaſed with this, and ſhewed his ſatisfaction by the advantageous and honourable gratifications he made the author.

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The reaſons which induced de Haillan to conclude his work with Charles VIIth's death are very good, and ſhew that he underſtood the duties of an hiſtorian. He conſidered the alternative to which a man is expoſed, who writes the hiſtory of monarchs lately dead; viz. that he muſt either diſſemble the truth, or provoke perſons who are moſt to be feared. However, he afterwards promiſed Henry IV. to continue this hiſtory to his time; as may be ſeen in his dedication to him of this work in 1594. As for the promiſes he made of continuing the hiſtory of France, they came to nothing. Nothing of this kind was found among his papers after his death: the bookſellers, who added a continuation to his work as far as to 1615; and afterwards as far as to 1627, took it from Paulus Æmilius, de Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris, November 23, 1610. Dupleix remarks, that he was originally a calviniſt, but changed his religion, in order to ingratiate himſelf at court. It muſt not be forgotten, that he attended, in quality of ſecretary, Francis de Noailles, biſhop of Acqs, in his embaſſies to England and Venice, in 1556 and 1557. His dedications and prefaces ſhew, that he was not diſintereſted enough, either as to glory or fortune. He diſplays too much his labours, and the ſucceſs of his books, their ſeveral editions, tranſlations, &c. and he too palpably manifeſts deſires of reward. It was with du Haillan, as it always will be with men who make no other uſe of letters than to ſerve the purpoſes of avarice and ambition: for, learning, if it be not applied to correct the depravity of the human heart, is but too apt to increaſe it, and ſo is often found to inflame the paſſions, inſtead of appeaſing them.

HAINES (Joseph), commonly called Count Haines, was a very eminent low comedian, and a perſon of great facetiouſneſs of temper and readineſs of wit. When, or where, or of what parents, he was born, are particulars about which the hiſtorians of his life are totally ſilent. It is certain, however, that the earlier parts of his education were communicated to him at the ſchool of St. Martin's in the Fields, where he made ſo rapid a progreſs as to become the admiration of all who knew him. From this place he was ſent by the voluntary ſubſcription of a number of gentlemen, to whoſe notice his quickneſs of parts had ſtrongly recommended him to Queen's college, Oxford, where his learning and great fund of humour gained him the eſteem and regard of Sir Joſeph Williamſon, who was afterwards ſecretary of ſtate, and miniſter plenipotentiary at the concluding of the peace of Ryſwick. When Sir Joſeph was appointed to the firſt of thoſe high offices, he took our author as his latin ſecretary. But

taciturnity not being one of thoſe qualities for which Haines was eminenr, Sir joſeph found that, through his means, affairs of great importance frequently tranſpired, even before they came to the knowlege of thoſe who were more immediately concerned in them. He was, therefore, obliged to remove him from an employment for which he ſeemed ſo ill calculated; but recommended him, however, to one of the heads of the univerſity of Cambridge, where he was very kindly received; but, a company of comedians coming to perform at Stirbridge fair, Mr. Haines took ſo ſudden an inclination for their employment and way of living, that he threw away his cap and land, and immediately joined their company. It was not long, however, before the reputation of his theatrical abilities procured him an invitation to the Theatre-royal, in Drury-lane, where his inimitable performance, together with his vivacity and pleaſantry in private converſation, introduced him not only to the acquaintance, but even the familiarity, of perſons of the moſt exalted abilities, and of the firſt rank in the kingdom. Inſomuch, that a certain noble duke, being appointed ambaſſador to the french court, thought it no diſgrace to take Joe Haines with him as a companion, who being, beſides his knowledge of the dead languages, as perfect maſter of the french and italian, as if he had been a native of the reſpective capitals of Paris and Rome, was greatly careſſed by many of the french nobility. On his return from France, where he had aſſumed the title of count, he again applied himſelf to the ſtage, on which he continued till 1701, on the 4th of April in which year he died of a fever, after a very ſhort illneſs, at his lodgings in Hart-ſtreet, Long-acre, and was buried in the church-yard of St. Paul's, Covent-garden.

HAKEM, the third of the Fatamite Caliphs, a frantic youth, alike remarkable for his impiety and deſpotiſm. At firſt he pretended to be a zealous muſſulman; but his vanity became finally ſo extravagant, that he ſtyled himſelf the viſible image of the moſt high God, who, after nine apparitions, was at length manifeſted in Hakem's perſon. At his very name every knee was bent in religious adoration, and at the preſent hour the Druſes are perſuaded of his divinity. He perſecuted the jews and chriſtians, he deſtroyed the ſacred edifices at Jeruſalem; and, after many barbarous and frantic acts, was aſſaſſinated by the emiſſaries of his ſiſter.

HAKEWILL (George), a learned divine, was the ſon of a merchant in Exeter, and born there in 1579. After a proper education in claſſical literature, he was admitted of St. Alban's hall, in Oxford; where he became ſo noted a diſputant and orator, that it ſeems he was unanimouſly elect-

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ed fellow of Exeter-college at two years ſtanding. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey, in 1616; but never raiſed to any higher dignity, on account of the zealous oppoſition he made to the match of the Infanta of Spain with the prince his maſter. Wood relates the ſtory thus. After Hakewill had written a ſmall tract againſt that match, not without reflecting on the ſpaniard, he cauſed it to be tranſcribed in a fair hand, and then preſented it to the prince. The prince peruſed it, and ſhewed it to the king; who, being highly offended at it, cauſed the author to be impriſoned. This was in Auguſt 1621; ſoon after which, being releaſed, he was diſmiſſed from his attendance on the prince. He was afterwards elected rector of Exeter-college, but reſided very little there; for, the civil war breaking out, he retired to his rectory of Heanton near Barnſtable in Devonſhire, and there continued to the time of his death; which happened in 1649. He wrote ſeveral things; but his principal work, and that for which he is moſt known, is, "An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not decay, &c." in four books, 1627. To which were added two more in the third edition, 1635, folio.

He had a brother John, who was mayor of Exeter in 1632; and an elder brother William, who was of Exeter-college, and removed thence to Lincoln's inn, where he arrived at eminence in the ſtudy of the common law. He was always a puritan, and therefore had great intereſt with the prevailing party in the civil war. He publiſhed ſome pieces in his own way; and, among the reſt, "The Liberty of the Subject againſt the pretended Power of Impoſitions, &c. 1641," 4to.

HAKLUYT (Richard), famous for his ſkill in the naval hiſtory of England, was deſcended from an ancient family at Eyton, in Herefordſhire, and born about 1553. He was trained up at Weſtminſter ſchool; and, in 1570, removed to Chriſt-church college in Oxford. While he was at ſchool, he uſed to viſit his couſin Richard Hakluyt, of Eyton, Eſq; at his chambers in the Middle-temple: which Richard Hakluyt was well known and eſteemed, not only by ſome principal miniſters of ſtate, but alſo by the moſt noted perſons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of coſmography, voyages, travels, and maps; and he was ſo infinitely pleaſed with them, that he reſolved henceforth to direct his ſtudies that way, to which he was not a little encouraged by his couſin. For

this purpoſe, as ſoon as he got to Oxford, he made himſelf a maſter in the modern as well as ancient languages; and then read over whatever printed or written diſcourſes of voyages and diſcoveries, naval enterprizes, and adventures of all kinds, he found either extant in greek, latin, italian, ſpaniſh, portugueſe, french, or engliſh. By theſe means he became ſo conſpicuous in theſe branches of ſcience, that he was choſen to read public lectures in them at Oxford, and was the firſt man there who introduced maps, globes, ſpheres, and other inſtruments of this art, into the common ſchools. In proceſs of time, he became known and reſpected by the principal ſea-commanders, merchants, and mariners of our nation; and, though it was but a few years after that he went to reſide a long time beyond ſea, yet his fame travelled thither long before him. He held a correſpondence with the learned in theſe matters abroad, as with Ortelius, the king of Spain's coſmographer, Mercator, &c.

In 1582, he publiſhed a ſmall "Collection of Voyages and Diſcoveries;" in the epiſtle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above mentioned was ſo well approved of by Sir Francis Drake, that the latter made ſome propoſals to continue and eſtabliſh it in Oxford. The ſame year, he received particular encouragements from ſecretary Walſingham to purſue the ſtudy of coſmography, and to perſevere in the ſame commendable collections and communications. The ſecretary alſo gave him a commiſſion to confer with the mayor and merchants of Briſtol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them ſuch intelligence and advertiſements as he ſhould think uſeful. Hakluyt did ſo; and in acknowledgement of the ſervices he had done them, the ſecretary ſent him the following letter, to be found in the third volume of his voyages in folio. "Sir Francis Walſingham to Mr. Richard Hakluyt, of Chriſt-church in Oxford. I underſtand, as well by a letter I long received from the mayor of Briſtol, as by conference with Sir George Peckham, that you have endeavoured and given much light for the diſcovery of the Weſtern parts yet unknown. As your ſtudie in theſe things is very commendable, ſo I thanke you for the ſame; wiſhing you to continue your travel in theſe and like matters, which are like to turne, not only to your owne good in private, but to the public benefite of this realm. And ſo I bid you farewell. From the court, the 11th of March 1582. Your loving friend, Francis Walſingham."

About 1584, he attended Sir Edward Stafford as his chaplain, when that gentleman went over ambaſſador to France; and continued there ſome years with him. He was made a

prebendary

prebendary of Briſtol in his abſence. During his reſidence at Paris, he contracted an acquaintance with all the eminent mathematicians, coſmographers, and other literati in his own ſphere of ſtudy. He enquired after every thing that had any relation to our engliſh diſcoveries; and prevailed with ſome to ſearch their libraries for the ſame. At laſt, having met with a choice narrative in MS. containing "The notable Hiſtory of Florida," which had been diſcovered about twenty years before by captain Loudonniere and other french adventurers, he procured the publication thereof at Paris at his own expence. This was in 1586; and, May 1587, he publiſhed an engliſh tranſlation of it, which he dedicated, after the example of the french editor, to Sir Walter Raleigh. The ſame year he publiſhed a new edition of Peter Martyr's book, intituled "De Orbe Novo," illuſtrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, alſo, to Sir Walter Raleigh; and this book he afterwards cauſed to be tranſlated into engliſh.

Hakluyt returned to England in the memorable year 1588, and applied himſelf to ſet forth the naval hiſtory of England more expreſsly and more extenſively than it had ever yet appeared; and in this he was encouraged by Sir Walter Raleigh in particular. He applied himſelf ſo cloſely to collect, tranſlate, and digeſt, all voyages, journals, narratives, patents, letters, inſtructions, &c. relating to the engliſh navigations, which he could procure either in print or MS. that, towards the end of 1589, he publiſhed his ſaid collections in one volume folio, with a dedication to Sir Francis Walſingham, who was a principal patron and promoter of the work. About 1564, he entered into the ſtate of matrimony; yet it did not divert him from going on with his collections of engliſh voyages, till he had increaſed them into three volumes folio: and, as he was perpetually employed himſelf, ſo he did not ceaſe to invite others to the ſame uſeful labours. Thus Mr. John Pory, whom he calls his honeſt, induſtrious, and learned friend, undertook, at his inſtigation, and probably under his inſpection, to tranſlate from the ſpaniſh "Leo's Geographical Hiſtory of Africa," which was publiſhed at London, 1600, in folio. Hakluyt himſelf appeared in 1601, with the tranſlation of another hiſtory, written by Antonio Galvano in the portugueſe tongue, and corrected and amended by himſelf. This hiſtory was printed in 4to, and contains a compendious relation of the moſt conſiderable diſcoveries in various parts of the univerſe from the earlieſt to the later times.

In 1605, he was made a prebendary of Weſtminſter; which, with the rectory of Wetheringſet in Suffolk, is all the eccle-

ſiaſtical promotion we find he obtained. About this time the tranſlation of Peter Martyr's "Hiſtory of the Weſt-Indies" was undertaken, and firſt publiſhed by Mr. Lock, at the requeſt and encouragement of out author: for, beſides his own publications of naval hiſtory, far ſuperior to any thing of the like kind that had ever appeared in this kingdom, he was no leſs active in encouraging others to tranſlate and familiarize among us the conqueſts and diſcoveries of foreign adventurers. This, and the ſpirit with which he alſo animated thoſe of his countrymen, who were engaged in naval enterprizes, by his uſeful communications, gained the higheſt eſteem and honour to his name and memory, from mariners of all ranks, in the moſt diſtant nations no leſs than his own. Of this there are ſeveral inſtances; and particularly in thoſe Northern diſcoveries, that were made at the charges of the Muſcovy merchants in 1608, under captain W. Hudſon: when among other places there denominated, on the continent of Greenland, which were formerly diſcovered, they diſtinguiſhed an eminent promontory, lying in 80 degrees northward, by the name of Hakluyt's Headland. In 1609, he publiſhed a tranſlation from the Portugueſe of an hiſtory of Virginia, intitled, "Virginia richly valued, by the Deſcription of the maine Land of Florida, her next Neighbour, &c." and dedicated to the right worſhipful counſellors, and others the chearful adventurers for the advancement of that chriſtian and noble plantation of Virginia. Upon the revival of our plantation in that country, which afterwards enſued, Drayton the poet thus apoſtrophiſes our author, in his "Ode to the Virginian Voyage:"

"Thy voyages attend,
Induſtrious Hakluyt;
Whoſe reading ſhall inflame
Men to ſeek fame,
And much to commend
To after-times thy wit."

In 1611, we find Edmund Hakluyt, the ſon of our author, entered a ſtudent of Trinity-college, Cambridge. In the ſame year, the Northern diſcoverers, in a voyage to Peckora in Ruſſia, called a full and active current, they arrived at, by the name of Hakluyt's River; and, in 1614, it appears that the banner and arms of the king of England were erected at Hakluyt's Headland above-mentioned. Our hiſtorian died November 23, 1616, and was buried in Weſtminſter-abbey. His MS. remains, which might have made another volume, falling into the hands of Mr. Purchas, were diſperſed by him throughout his four volumes of voyages.

HALDE

HALDE (John Baptist du), a learned frenchman, was born at Paris in 1674; and entered into the ſociety of the Jeſuits, among whom he died in 1743. He was extremely well verſed in all which regarded the Aſiatic geography; and we have of his a work, intitled, "Grande Deſcription de la Chine & de la Tartarie," which he compoſed from original memoirs of the jeſuitical miſſionaries. This great and learned work, on which he ſpent much time and pains, was publiſhed after his death in four volumes folio; and contains many curious and intereſting particulars. He was concerned in a collection of letters, called, "Des Lettres Edifiantes," in 18 volumes, begun by father Gobien. He publiſhed alſo ſome latin poems and orations.

HALE (Sir Matthew), a moſt learned lawyer, and chief juſtice of the King's-bench, was born at Alderſly in Glouceſterſhire, November 1, 1600. His father was a barriſter of Lincoln's inn; and, being puritanically inclined, cauſed him to be inſtructed in grammar-learning by Mr. Staunton, vicar of Wotton-under-Edge, a noted puritan. In 1626, he was admitted of Magdalen-hall in Oxford, where he laid the foundation of that learning and knowledge, on which he afterwards raiſed ſo vaſt a ſuperſtructure. Here however he fell into many levities and extravagances, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low-countries, with a reſolution of entering himſelf into the prince of Orange's army: from which mad ſcheme he was diverted, by being engaged in a law-ſuit with Sir William Whitmore, who laid claim to part of his eſtate. Afterwards, by the perſuaſions of ſerjeant Glanville, he reſolved upon the ſtudy of the law, and was admitted of Lincoln's-inn, November 1629. And now he became as grave as before he had been gay; ſtudied at the rate of ſixteen hours a day; and threw aſide all appearance of vanity in his apparel. He is ſaid indeed to have neglected the point of dreſs ſo much, that, being a ſtrong and well-built man, he was once taken by a preſs gang, as a perſon very fit for ſea-ſervice: which pleaſant miſtake made him regard more decency in his cloaths for the future, though never to any ſuperfluity or vanity in them. What confirmed him ſtill more in a ſerious and regular way of life, was an accident, which is related to have befallen one of his companions. Hale, with other young ſtudents of the Inn, being invited out of town, one of the company called for ſo much wine, that, notwithſtanding all Hale could do to prevent it, he went on in his exceſs, till he fell down as dead before them: ſo that all preſent were not a little affrighted at it, and did what they could to bring him to himſelf again. This particularly affected Hale, being naturally of a religious make; who

who thereupon went into another room, and, falling down upon his knees, prayed earneſtly to God, both for his friend, that he might be reſtored to life again, and for himſelf, that he might be forgiven the being preſent and countenancing ſo much exceſs: and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and henceforward he forſook all his gay acquaintance, and divided his whole time between the duties of religion and the ſtudies of his profeſſion.

Not ſatisfied with the law-books then publiſhed, but reſolved to take things from the fountain-head, he was very diligent in ſearching records; and with collections out of the books he read, together with his own learned obſervations, he made a moſt valuable common-place book. He was early taken notice of by the attorney-general Noy, who directed him to his ſtudies, and admitted him to ſuch an intimacy with him, that he came to be called young Noy. Selden alſo ſoon found him out, and took ſuch a liking to him, that he not only lived in great friendſhip with him, but left him at his death one of his executors. Selden put him upon a more enlarged purſuit of learning, which he had before confined to his own profeſſion; ſo that he arrived in time to a conſiderable knowledge in the civil law, in arithmetic, algebra, and other mathematical ſciences, as well as in phyſic, anatomy, and ſurgery. He was alſo very converſant in experimental philoſophy, and other branches of philoſophical learning; and in ancient hiſtory and chronology. But above all, he ſeemed to have made divinity his chief ſtudy, ſo that thoſe who read what he has written, might be inclined to think, that he had ſtudied nothing elſe.

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but, obſerving how difficult it was to preſerve his integrity, and yet live ſecurely, he reſolved to follow thoſe two maxims of Aticus, whom he propoſed to himſelf as a pattern, viz. "To engage in no faction nor meddle in public buſineſs, and conſtantly to favour and relieve thoſe that were loweſt." He often relieved the royaliſts in their neceſſities, which ſo ingratiated him with them, that he came generally to be employed by them in his profeſſion. He was one of the counſel to the earl of Strafford, archbiſhop Laud, and king Charles himſelf; as alſo the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven: but being eſteemed a plain honeſt man, and of great knowledge in the law, he was entertained by both parties, the preſbyterians as well as the loyaliſts. In 1643, he took the covenant, and appeared ſeveral times with other lay perſons among the aſſembly of divines. He was then in great eſteem with the parliament, and employed by them in ſeveral affairs,

affairs, particularly in the reduction of the garriſon at Oxford; being, as a lawyer, added to the commiſſioners named by the parliament, to treat with thoſe appointed by the king. In that capacity he did good ſervice, by adviſing them, eſpecially the general Fairfax, to preſerve the ſeat of learning from ruin. Afterwards, though he was greatly grieved at the murder of Charles I. yet he took the oath called 'The Engagement;' and, January 1651-2, was one of thoſe appointed to conſider of the reformation of the law. Cromwell, who well knew the advantage it would be to have the countenance of ſuch a man as Hale to his courts, never left importuning him, till he accepted the place of one of the juſtices of the common bench, as it was called; for which purpoſe he was by writ made ſerjeant at law, January 25, 1653-4. In that ſtation he acted with great integrity and courage. He had at firſt great ſcruples concerning the authority under which he was to act; and, after having gone two or three circuits, he refuſed to ſit any more on the crown ſide; that is, to try any more criminals. He had indeed ſo carried himſelf in ſome trials, that the powers then in being were not unwilling he ſhould withdraw himſelf from meddling any farther in them: of which Burnet gives the following inſtance. Soon after he was made a judge, a trial was brought before him, upon the circuit at Lincoln, concerning the murder of one of the townſmen, who had been of the king's army, and was killed by a ſoldier of the garriſon there. He was in the field with a fowling-piece on his ſhoulder, which the ſoldier ſeeing, he came to him and ſaid, he was acting againſt an order the protector had made, viz. "That none who had been of the king's party ſhould carry arms;" and ſo would have forced the piece from him. But the other not regarding the order, and being the ſtronger man, threw down the ſoldier; and, having beat him, left him. The ſoldier went to the town, and telling a comrade how he had been uſed, got him to go with him, and help him to be revenged on his adverſary. They both watched his coming to town, and one of them went to him to demand his gun; which he refuſing, the ſoldier ſtruck at him; as they were ſtruggling, the other came behind, and ran his ſword into his body, of which he preſently died. It was in the time of the aſſizes, ſo they were both tried. Againſt the one there was no evidence of malice prepenſe, ſo he was only found guilty of manſlaughter, and burnt in the hand; but the other was found guilty of murder: and though colonel Whaley, who commanded the garriſon, came into the court, and urged, that the man was killed only for diſobeying the protector's order, and that the ſoldier was but doing his duty; yet the judge regarded both his reaſonings and threatenings

ings very little, and therefore not only gave ſentence againſt him, but ordered the execution to be ſo ſuddenly done, that it might not be poſſible to procure a reprieve,

When Cromwell died, he not only excuſed himſelf from accepting the mourning that was ſent him, but alſo refuſed the new commiſſion offered him by Richard; alleging, that "he could act no longer under ſuch authority." He did not ſit in Cromwell's ſecond parliament in 1565; but in Richard's, which met in January 1658-9, he was one of the burgeſſes for the univerſity of Oxford. In the healing parliament in 1660, which recalled Charles II. he was elected one of the knights for the county of Glouceſter; and moved, that a committee might be appointed to look into the propoſitions that had been made, and the conceſſions that had been offered by Charles I. during the late war, that thence ſuch propoſitions might be digeſted as they ſhould think fit to be ſent over to the king at Breda. The king upon his return recalled him in June, by writ, to the degree of ſerjeant at law: and, upon ſettling the courts in Weſtminſter-hall, conſtituted him in November chief baron of the Exchequer. When chancellor Clarendon delivered him his commiſſion, he told him, that, "if the king could have found out an honeſter and fitter man for that employment, he would not have advanced him to it; and that he had therefore preferred him, becauſe he knew none that deſerved it ſo well." He continued eleven years in that place, and very much raiſed the reputation and practice of the court by his impartial adminiſtration of juſtice, as alſo by his generoſity, vaſt diligence, and great exactneſs in trials. According to his rule of favouring and relieving thoſe that were loweſt, he was now very charitable to the Nonconformiſts, and took care to cover them as much as poſſible from the ſeverities of the law. He thought many of them had merited highly in the affair of the king's reſtoration, and at leaſt deſerved that the terms of conformity ſhould not have been made ſtricter than they were before the war. In 1671, he was promoted to the place of lord chief juſtice of England, and behaved in that high ſtation with his uſual ſtrictneſs, regularity, and diligence; but, about four years and a half after this advancement, he was on a ſudden brought very low by an inflammation in his midriff, which in two days time broke his conſtitution to that degree, that he never recovered; for, his illneſs turned to an aſthma, which terminated in a dropſy. Finding himſelf unable to diſcharge the duties of his function, he petitioned, in January 1675-6, for a writ of eaſe; which being delayed, he ſurrendered his office in February. He died December 25th following, and was interred in the church-yard of Alderley among his anceſtors: for, he did not approve

approve of burying in churches, but uſed to ſay, "That churches were for the living, and church-yards for the dead." He was knighted ſoon after the Reſtoration; and twice married, having by his firſt wife ten children.

He was the author of ſeveral things which were publiſhed by himſelf: namely, 1. "An Eſſay touching the Gravitation or Non-gravitation of Fluid Bodies, and the Reaſons thereof." 2. "Difficiles Nugæ, or Obſervations touching the Torricellian Experiment, and the various Solutions of the ſame, eſpecially touching the Weight and Elaſticity of the Air." 3. "Obſervations touching the Principles of natural Motion, and eſpecially touching Rarefaction and Condenſation." 4. "Contemplations moral and divine." 5. "An Engliſh Tranſlation of the Life of Pomponius Atticus, written by Corn. Nepos; together with Obſervations political and moral." 6. "The primitive Origination of Mankind conſidered and explained according to the Light of Nature, &c." He left alſo at his deceaſe other works, which were publiſhed; namely, 1. "Pleas of the Crown; or a methodical Summary of the principal Matters relating to that Subject." 2. "Diſcourſe touching Proviſions for the Poor." 3. "A Treatiſe touching the Sheriffs Accounts:" to which is joined his "Trial of Witches at the Aſſizes held at Bury St. Edmund's on March 1, 1664." 4. "His Judgement of the Nature of true Religion, the Cauſes of its Corruption, and the Church's Calamity by Men's Addition and Violences, with the deſired Cure." 5. "Several Tracts; as, "A Diſcourſe of Religion under three Heads, &c." His "Treatiſe concerning Proviſion for the Poor" already mentioned. "A Letter to his Children, adviſing them how to behave in their Speech." "A Letter to one of his Sons after his Recovery from the Small-pox." 6. "Diſcourſe of the Knowledge of God and of ourſelves, firſt by the Light of Nature; ſecondly, by the ſacred Scriptures." 7. "The original Inſtitution, Power, and Juriſdiction, of Parliaments." 8. "The Hiſtory of the Pleas of the Crown;" firſt publiſhed in 1736 from his original MS. and the ſeveral references to the records examined by the originals, with large notes, by Sollom Emyln of Lincoln's inn, Eſq; 2 vols. folio. The Houſe of Commons had made an order, November 29, 1680, that it ſhould be printed then; but it never was printed till 1736. By his will he bequeathed to the Society of Lincoln's inn his MS. books, of ineſtimable value, which he had been near forty years in gathering with great induſtry and expence. "He deſired they ſhould be kept ſafe and all together, bound in leather, and chained; not lent out or diſpoſed of: only, if any of his poſterity of that ſociety ſhould deſire to tranſcribe any book, and give good caution

caution to reſtore it again in a prefixed time, they ſhould be lent to him, and but one volume at a time: They are," ſays he, "a treaſure not fit for every man's view; nor is every man capable of making uſe of them."

HALES (JOHN), uſually called the Ever Memorable, was born at Bath in Somerſetſhire, in 1584, and educated in grammar-learning there. At thirteen years of age, he was ſent to Corpus-Chriſti college in Oxford: and, in 1605, choſen fellow of Merton by the intereſt and contrivance of Sir Henry Saville, warden of that college; who, obſerving the prodigious pregnancy of his parts, reſolved to bring him in, and employed him, though young, in his edition of the works of St. Chryſoſtom. His knowledge of the greek tongue was ſo conſummate, that he was not only appointed to read the greek lecture in his college, but alſo made in 1612 greek profeſſor to the univerſity. Sir Thomas Bodley, founder of the Bodleian library, dying in 1613, Hales was choſen by the univerſity to make his funeral oration, and the ſame year admitted a fellow of Eton-college. Five years after, in 1618, he accompanied Sir Dudley Carleton, king James's ambaſſador to the Hague, in quality of chaplain; and by theſe means procured admiſſion to the ſynod of Dort, held at that time. He had the advantage of being preſent at the ſeſſions or meetings of that ſynod, and was witneſs to all their proceedings and tranſactions; of which he gave Sir Dudley an account in a ſeries of letters, printed afterwards among his "Golden Remains." His friend Farindon tells us, in a letter prefixed to this collection, that Hales "in his younger days was a calviniſt, and even then when he was employed at that ſynod; and that at the well preſſing of St. John iii. 16. by Epiſcopius there, 'I bid John Calvin good night,' as he hath often told me." He grew very fond of the remonſtrants method of theologizing; and after his return to England, being of a frank and open diſpoſition, wrote and talked in ſuch a manner as brought him under the ſuſpicion of being inclined to ſocinianiſm, ſo far, in ſhort, that books actually written by ſocinians were attributed to him.

In the mean time, he had a moſt ardent thirſt after truth, and a deſire to have religion freed from whatever did not belong to it, and reduced to its primitive purity and ſimplicity; which temper of his was ſufficiently made known by a ſmall tract, he wrote for the uſe of his friend Chillingworth, concerning ſchiſm and ſchiſmatics; in which he traced the original cauſe of all ſchiſm, and, delivered with much freedom, his principles about eccleſiaſtical peace and concord. This tract being handed about in MS. a copy of it fell into the hands of Laud; who, being diſpleaſed with ſome things in it, occaſioned Hales to draw up a vindication of himſelf in a remarkable

remarkable letter, which was firſt printed in the ſeventh edition of a pamphlet entituled "Difficulties and Diſcouragements, &c." He alſo ſent for him, in 1638, to Lambeth, and, after a conference of ſeveral hours, appears not only to have been reconciled to him, but even to have admitted him into his friendſhip. Some are of opinion, that the archbiſhop uſed Hales's aſſiſtance in compoſing the ſecond edition, in 1639, of his "Anſwer to the Jeſuit Fiſher," where the objections of A. C. againſt the firſt addition are ſo fully and ſo learnedly confuted; and it is certain that Hales was, the ſame year, preferred to a canonry of Windſor, which could not be done without the approbation and favour of the archbiſhop. This, however, he did not enjoy longer than to the beginning of the civil wars in 1642. About the time of Laud's death, he retired from the college at Eton to private lodgings in that town, where he remained for a quarter of a year unknown to any one, living only upon bread and beer; and, when he heard of the archbiſhop's death, wiſhed his own head had been taken off inſtead of his. He continued in his fellowſhip at Eton, though refuſing the covenant, nor complying in any thing with the times; but was ejected upon his refuſal to take the Engagement. After this, he underwent incredible hardſhips, and was obliged to ſell one of the moſt valuable libraries that ever was in the poſſeſſion of a private man for the ſupport of himſelf and his friends.

Nothing ſhews the unfortunate condition, he was and had been in, better than the converſation he had one day with his intimate friend Farindon. This worthy perſon coming to ſee Hales ſome few months before his death, found him in very mean lodgings at Eton, but in a temper gravely chearful, and well becoming a good man under ſuch circumſtances. After a ſlight and homely dinner, ſuitable to their ſituation, ſome diſcourſe paſſed between them concerning their old friends, and the black and diſmal aſpect of the times; and at laſt Hales aſked Farindon to walk out with him into the church-yard. There this unhappy man's neceſſities preſſed him to tell his friend, that he had been forced to ſell his whole library, ſave a few books, which he had given away, and ſix or eight little books of devotion, which lay in his chamber; and that, for money, he had no more than what he then ſhewed him, which was about ſeven or eight ſhillings; and "beſides," ſays he, "I doubt I am indebted for my lodging." Farindon, it ſeems, did not imagine that it had been ſo very low with him, and therefore was much ſurpriſed to hear it; but ſaid, that "he had at preſent money to command, and to-morrow would pay him fifty pounds, in part of the many ſums he and his wife had received of him in their great neceſſities, and would pay him more as he ſhould want it." But Hales replied,

plied, "No, you don't owe me a penny; or, if you do, I here forgive you; for, you ſhall never pay me a penny. I know you and yours will have occaſion for much more than what you have lately gotten: but if you know any other friend that hath too full a purſe, and will ſpare me ſome of it, I will not refuſe that." To this Hales added, "When I die, which I hope is not far off, for I am weary of this uncharitable world, I deſire you to ſee me buried in that place in the church-yard," pointing to the place. "But why not in the church," ſaid Farrindon, "with the provoſt (Sir Henry Savile), Sir Henry Wotton, and the reſt of your friends and predeceſſors?" "Becauſe," ſays he, "I am neither the founder of it, nor have I been a benefactor to it, nor ſhall I ever now be able to be ſo." He died May 19, 1656, aged 72; and the day after was buried in Eton-college church-yard. He is reported to have ſaid in his former days, that he "thought he ſhould never die a martyr;" but he ſuffered more than many martyrs have ſuffered, and certainly died little leſs than a martyr to the eſtabliſhment in church and ſtate.

All writers and parties have agreed in giving to him the character of one of the greateſt as well as beſt of men that any age has produced. "He was," ſays Wood, "highly eſteemed by learned men beyond and within the ſeas; from whom he ſeldom failed to receive letters every week, wherein his judgement was deſired as to ſeveral points of learning." And as, with the profound learning of a ſcholar, he had all the politeneſs of a man of wit, ſo the ſame hiſtorian tells us, that "when the king and court reſided at Windſor, he was frequented by noblemen and courtiers, who delight d much in his company; not for his ſevere or retired walks of learning, but for his polite diſcourſes, ſtories, and poetry, in which laſt, it is ſuppoſed, he was excellent. That he had a talent for poetry, appears from Sir John Suckling's mentioning him in his "Seſſion of Poets:"

> "Hales, ſet by himſelf, moſt gravely did ſmile
> To ſee them about nothing keep ſuch a coil.
> Apollo had ſpied him, but knowing his mind
> Paſt by, and called Falkland that ſat juſt behind."

And it is well known, that he was intimately acquainted with the moſt eminent wits and poets of his time, ſuch as Falkland, Suckling, Davenant, Jonſon, &c. But his talent for poetry, how excellent ſoever, was far from being the moſt conſiderable of his accompliſhments.

We do not find that Hales ever ſuffered any thing to be publiſhed in his life-time, except his oration at the funeral of Sir Thomas Bodley, in 1613: this was printed at Oxford that year

year, and again in the "Vitæ ſelectorum aliquot virorum, &c," by Bates, in 1681. Biſhop Pearſon ſays, that "while he lived, none was ever more ſolicited and urged to write, and thereby truly teach the world, than he; but that none was ever ſo reſolved, pardon the expreſſion, ſo obſtinate againſt it." However, two or three years after his death, namely in 1659, there came out a collection of his works with this title, "Golden Remains of the ever-memorable Mr. John Hales of Eton-college, &c." which was enlarged with additional pieces in a ſecond edition of 1673. This collection conſiſts of ſermons, miſcellanies, and letters; all of them written upon particular occaſions. In 1677, there appeared another collection of his works, intituled, "Several Tracts by the ever-memorable Mr. John Hales, &c." The 1ſt of which is, "Concerning the Sin againſt the Holy Ghoſt;" 2. "Concerning the Sacrament of the Lord's Supper, and whether the Church may err in Fundamentals;" 3. "A Paraphraſe on the 12th chapter of the Goſpel according to St. Matthew;" 4. "Concerning the Power of the Keys, and auricular Confeſſion;" 5. "Concerning Schiſm and Schiſmatics;" and ſome ſhort pieces intituled, "Miſcellanies." There is no preface nor advertiſement to this volume, which ſeems to have been put out by the unknown editor with caution; but it is finely and correctly printed, with Mr. Hales's picture before it. To theſe volumes of poſthumous works we muſt add the letter to archbiſhop Laud, mentioned before, which was printed in 1716.

HALES (STEPHEN), was born in 1677, of a good family in Kent; his grandfather having been created a baronet by Charles II. In 1696, he was entered a penſioner at Benet-college in Cambridge; and was admitted a fellow in 1703. The bent of his genius to natural philoſophy began ſoon to ſhew itſelf. Botany was his firſt ſtudy; in which he took infinite pains, when he was a very young man. With Ray's "Catalogue of Cambridge Plants" in his pocket, we are told, he took many a painful walk among Gogmagog hills, and the bogs of Cherryhunt Moor. In theſe expeditions likewiſe he uſed to collect fo[illegible]s, and ſometimes inſects, and contrived a curious inſtrument for taking ſuch of them as could fly; and in chemiſtry is ſaid, even when very young, to have made a conſiderable progreſs. He not only conſtantly attended the lectures, which Vigain read in the cloiſters of Queen's college; but himſelf went through the proceſs of moſt of Mr. Boyle's experiments. But what made him moſt remarkable at the univerſity was the invention of a machine of braſs, to demonſtrate the motions of the planets. This machine was conſtructed with great ingenuity, and was nearly the ſame

with that which was afterwards invented by Rowley, under the name of the Orrery.

Our philoſopher, who had now been admitted to a doctor's degreee, began to be much taken notice of in the philoſophical world; and was elected a fellow of the Royal Society. He ſoon after received the thanks of that learned body, for ſome experiments he communicated to them, on the nature of vegetation. In 1741, he publiſhed his invention of ventilators, which he continued to improve as long as he lived. About ſix or ſeven years afterwards, one of theſe machines was put up in the priſon of the Savoy; the benefit of which was ſoon acknowledged. In general between fifty and one hundred had died every year of the gaol-diſtemper in that place; but, after his machine was erected, four perſons only died in two years, though the number of priſoners often exceeded two hundred. The uſe of ventilators afterwards became general, in the king's ſhips and other places. In the laſt war, after long ſolicitations, he procured an order from the French king to erect ventilators in the priſons where the Engliſh were kept; and the writer of this memoir has heard him merrily ſay, "he hoped nobody would inform againſt him for correſponding with the enemy." It would be endleſs to mention his various reſearches into nature, and his various ſchemes for the benefit of mankind; moſt of which are to be foûnd in the Tranſactions of the Royal Society, which he choſe as his vehicle for the communication of them to the public. They all diſcover great knowledge of the ſecrets of nature, which he was able to apply to agriculture, phyſic, and various other arts in life. His "Statical Eſſays," in two volumes 8vo, have been often printed, and are well known.

He ſpent moſt of the latter part of his life at his parſonage at Teddington, near Hampton-Court. Here he was honoured with the friendſhip of ſome of the greateſt perſons in the nation, whom, without any of the faſhionable modes of polite breeding, he viſited and received with patriarchal ſimplicity. Among thoſe who honoured him with a particular eſteem was the late prince Frederic, father of the preſent king; who would often take great pleaſure in ſurpriſing him in his laboratory. After the death of that prince, when the houſehold of the princeſs was ſettled, he was appointed her almoner; and ſoon afterwards nominated to a canonry of Windſor. When he firſt heard of the honour that was deſigned him, he immediately waited upon the princeſs, and engaged her to put a ſtop to the affair. His circumſtances, he ſaid, were ſuch as entirely ſatisfied him; and a better income would only be a greater incumbrance.

Hales

Hales deſerved, as much as any man ever did, the title of a Chriſtian Philoſopher. All his ſtudies, and all his reſearches into nature, tended only to one point, that of doing good to mankind. In this employment, bleſt with ſerenity of mind, and an excellent conſtitution of body, he attained the age of eighty-four years; and died, after a ſhort illneſs, January 4, 1761.

HALI-BEIGH, a polander, whoſe original name was Bobowſki, was born a chriſtian; but, being taken by the tartars while a child, was ſold to the turks, who educated him in their religion. He acquired the knowledge of ſeventeen languages, among the reſt, of the french, engliſh, and german, having had part of his education in theſe countries; and became interpreter to the Grand Signior. He tranſlated into the turkiſh language the catechiſm of the church of England, and all the bible. He compoſed a turkiſh grammar and dictionary, and other things which were never printed. His principal work is, "A Treatiſe upon the Liturgy of the Turks, their Pilgrimages to Mecca, their Circumciſion, and Manner of viſiting the Sick;" which was publiſhed by Thomas Smith in latin, in the appendix of the "Itinera Mundi ab Abrahamo Peritſol," printed at Oxford in 1691. His death, which happened in 1675, prevented the execution of a deſign which he had formed of returning to the chriſtian religion. He is ſuppoſed to have furniſhed Ricaut, the conſul of Symrna, with ſome materials for his book, intituled, "The State of the Ottoman Empire."

HALL (Joseph), an eminent and learned divine, and ſucceſſively biſhop of Exeter and Norwich, was born July 1, 1574, in Briſtow Park, within the pariſh of Aſhby de la Zouch in Leiceſterſhire, of honeſt parentage. His ſchool-education was at his native place; and, at the age of fifteen, he was ſent to Emanuel-college in Cambridge; of which in due time, after taking his degrees, he became fellow. He often diſputed and preached before the univerſity; and he read alſo the rhetoric-lecture in the public ſchools for two years with great applauſe. He diſtinguiſhed himſelf as a wit and poet in this early ſeaſon of his life; for he publiſhed, in 1597, "Virgidemiarum; Satires in Six Books." The three firſt are called toothleſs ſatires, poetical, academical, moral: the three laſt, biting ſatires. They were reprinted at Oxford in 1753, 8vo. He calls himſelf in the prologue the firſt ſatyriſt in the Engliſh language:

"I firſt adventure, follow me who liſt,
And be the ſecond engliſh ſatyriſt."

After ſix or ſeven years ſtay in college, he was preſented to the rectory of Halſtead, in Suffolk, by Sir Robert Drury; and, being thus ſettled, married a wife, with whom he lived happily forty-nine years. In 1605, he accompanied Sir Edmund Bacon to the Spa, where he compoſed his ſecond "Century of Meditations." He had an opportunity, in this journey, of informing himſelf of the ſtate and practice of the romiſh church; and at Bruſſels he entered into a conference with Coſter the jeſuit. After his return, having ſome miſunderſtanding with his patron about the rights of his living, he reſolved to quit it, as ſoon as he could conveniently; and, while he was meditating on this, Edward lord Denny, afterwards earl of Norwich, gave him the donative of Waltham Holy-Croſs in Eſſex. About the ſame time, which was in 1612, he took the degree of D. D. He had been made chaplain a little before to Prince Henry, who was much taken with his meditations, and with two ſermons he had preached before him; and on that account conferred this honour upon him. In the ſecond year of his monthly attendance, when he ſolicited a diſmiſſion, the prince ordered him to ſtay longer, promiſing him ſuitable preferments: but, being loth to forſake his noble patron, who had placed his heart much upon him, he waved the offer, and remained twenty-two years at Waltham. In the mean time he was made prebendary of the collegiate church of Wolverhampton; and, in 1616, dean of Worceſter, though he was then abſent, attending the embaſſy of lord Hay into France. The year after, he attended his majeſty into Scotland as one of his chaplains; and the year after that, viz. in 1688, was ſent to the ſynod of Dort, with others of our Engliſh divines. Indiſpoſition obliged him to return home very ſoon; however, before his departure, he preached a latin ſermon to that famous aſſembly, which by their preſident and aſſiſtants took a ſolemn leave of him; and the deputies of the States diſmiſſed him with an honourable retribution, and ſent after him a rich gold medal, having on it the portraiture of the ſynod.

Having refuſed in 1624 the biſhopric of Glouceſter, he accepted in 1627 that of Exeter. Though he was reckoned a favourer of puritaniſm, yet he wrote, in the beginning of the troubles, with great ſtrength in defence of epiſcopacy. November 1641, he was tranſlated to the ſee of Norwich; but on December 30 following, having joined with other biſhops in the proteſtation againſt the validity of all laws made during their forced abſence from the parliament, he was voted amongſt the reſt to the tower, and committed thither January 30, in all the extremity of froſt, at eight o'clock in a dark evening. About June 1642, he was releaſed upon giving 5000l. bail,

and

and withdrew to Norwich, where he lived in tolerable quiet till April 1643. But then, the order for ſequeſtering notorious delinquents being paſſed, in which he was included by name, all his rents were ſtopped, and he had nothing but what the parliament allowed him; all the while ſuffering the greateſt inconveniences, which he has given an account of in a piece, intituled his "Hard Meaſure." In 1647, he retired to a little eſtate, which he rented at Heigham, near Norwich; and in this retirement he ended his life September 8, 1656, in his 82d year. He was buried in the church-yard of that pariſh without any memorial: for in his will he has this paſſage, "I do not hold God's houſe a meet repoſitory for the dead bodies of the greateſt ſaints."

He is univerſally allowed to have been a man of great wit and learning, and of as great meekneſs, modeſty, and piety. He was ſo great a lover of ſtudy, that he earneſtly wiſhed his health would have allowed him to do it even to exceſs. His work, beſides the "Satires" above mentioned, make in all five volumes in folio and 4to; and "are filled," ſays Mr. Bayle, "with fine thoughts, excellent morality, and a great deal of piety." His writings ſhew, that he was very zealous againſt popery; neither was he more favourable to thoſe who ſeparated from the mother-church without an extreme neceſſity. He lamented the diviſions of proteſtants, and wrote ſomething with a view of putting an end to them.

Two of his pieces were publiſhed in 1662, with Dury's "Irenicorum Tractatuum Prodromus." His "Miſcellaneous Letters" are, in the judgement of Mr. Bayle, very good: they are without date; but, being dedicated to prince Henry, we may conclude they were written before 1613, becauſe that prince died November 6, 1612. He obſerves, in his epiſtle dedicatory, that it was not as yet uſual in England to publiſh diſcourſes in forms of letters, as was done in other nations. In the catalogue of his works is a ſatyrical piece, intituled, "Mundus idem, & alter, &c." that is, "The World different, yet the ſame." This is, as Mr. Bayle ſays, a learned and ingenious fiction, wherein he deſcribes the vicious manners of ſeveral nations; the drunkenneſs of one, the lewdneſs of another, &c. and does not ſpare the court of Rome. We cannot find out in what year it was firſt publiſhed; but it was reprinted at Utrecht, 1643, in 12mo. to which edition, adorned with maps, is joined, becauſe of the conformity of the matter, Campanella's "City of the Sun," and the "New Atalantis" of Chancellor Bacon. Gabriel Naude ſays of his work, that "it is calculated leſs to divert the readers than to inflame their minds with the love of virtue." Our author did not approve of Engliſh gentlemen travelling into foreign countries;

and compoſed a book on that ſubject, which he dedicated to lord Denny his patron. It is intituled, "Quo vadis? or a juſt Cenſure of Travel, as it is commonly undertaken by the Gentlemen of our Nation."

HALL (JOHN), born at Durham, in Auguſt 1627, after one year ſpent at St. John's college, Cambridge, removed to Gray's inn, London, where he was called to the bar; but entering into the politics of the times, and writing on ſubjects of that ſort, he attracted the notice of parliament, who ſent him into Scotland to attend Oliver Cromwell, and afterwards diſtinguiſhed him by other marks of favour: but, being too much addicted to pleaſure, he fell a ſacrifice to its indulgence; and returning to his native city of Durham, died there, Auguſt 1, 1656. In 1646 (during his ſhort reſidence at Cambridge), being then but nineteen years of age, he publiſhed "Horæ Vacivæ, or Eſſayes," a ſufficient proof of his abilities. His poems came out the ſame year. He publiſhed the firſt engliſh verſion of Longinus, which he intituled "The Height of Eloquence, Lond. 1652." 8vo. This he tranſlated from the greek, as he alſo did "Hierocles upon the Golden Verſes of Pythagoras;" before which is an account of the ingenious tranſlator and his works, by John Davis of Kidwelly, by whom it was publiſhed in 1657, 8vo. More of him and his writings may be ſeen in Wood's Athen. Oxon. 2d Ed. Vol. I. p. 534. Several of his poems are preſerved in the "Select Collection," reprinted from a little volume (intituled, "Poems by John Hall, Cambridge, printed by Roger Daniel, Printer to the Univerſitie, 1646, for J. Rothwell at the Sun in St Paul's Church-Yard, to which in 1647 was added 'The Second Booke of Divine Poems by J. H.") which is now become exceedingly ſcarce. Recommendatory verſes are prefixed to it by Jo. Pawſon (his tutor), H. More, W. Dillingham, W. Harrington, Ja. Windet, R. Marſhall, T. Smithſby, and Edw. Holland.

HALL (HENRY), M. A. born in London in 1716, was ſent early to Eton, admitted on the foundation in 1729; and elected to King's college, Cambridge, in 1735, where of courſe he became a fellow in 1738, and took the degrees in arts. Being recommended by Dr. Chapman to archbiſhop Potter, his grace appointed him his librarian at Lambeth in 1748, on the reſignation of Mr. Jones. In that ſtation he continued till the death of his patron in 1747; when archbiſhop Herring, who ſucceeded to the primacy, being ſenſible of his merit [A], not only continued him in that office, but,

[A] His Grace, in one of his letters to Mr. Duncombe, ſaid, "I have an excellent young man for my librarian, who never did and never can offend me."

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on his taking orders, appointed him one of his chaplains; and, in April 1750, collated him to the rectory of Harbledown (vacant by the promotion of Mr. Thomas Herring to the rectory of Chevening); in November 1752, the archbiſhop collated him alſo to the vicarage of Herne, which he held by diſpenſation; to which his grace afterwards added the ſinecure rectory of Orpington, in the deanery of Shoreham, one of his peculiars. In 1755, Mr. Hall vacated Herne, on being preſented to the vicarage of Eaſt Peckham by the dean and chapter of Canterbury, by whom he was much eſteemed, having greatly aſſiſted their auditor in digeſting many of the records, charters, &c. preſerved in their regiſtry. In return, the late Dr. Walwyn (one of the prebendaries, who vacated that vicarage) was called by the archbiſhop to the rectory of Great Mongeham, void by the death of Mr. Byrch. On the death of archbiſhop Herring in 1757, he reſigned the librarianſhip of Lambeth, and from that time reſided chiefly at Harbledown, in a large houſe, which he hired, now the ſeat of Robert Mead Wilmott, Eſq. only ſon of Sir Edward. Soon after the death of archbiſhop Herring, Mr. Hall was preſented by his executors to the treaſurerſhip of the cathedral of Wells, one of his grace's options. He was alſo at firſt a competitor for the precentorſhip of Lincoln, an option of archbiſhop Potter (which Dr. Richardſon gained in 1760 by a decree of the Houſe of Lords); but ſoon withdrew his claim, well-grounded as it ſeemed. His learning and abilities were great, but not ſuperior to his modeſty; and by his ſingular affability he obtained the love and eſteem of all who knew him. His charitable attention to his poor pariſhioners, eſpecially when they were ill, was conſtant and exemplary. At archbiſhop Secker's primary viſitation at Canterbury, in 1758, Mr Hall was "pitched upon" (his Grace's official expreſſion) to preach before him at St. Margaret's church, which he did from Acts xvii. 21. "For all the Athenians and ſtrangers which were there ſpent their time in nothing elſe, but to tell or hear ſome new thing." He died a bachelor, at Harbledown, Nov. 2, 1763, in the 47th year of his age, after a ſhort illneſs, occaſioned by a violent ſwelling in the neck, which could not be accounted for by the eminent phyſicians who attended him. He was buried under the communion-table, at Harbledown churchurch, without any epitaph.

HALL (JOHN), a ſurgeon in the reign of Elizabeth. He reſided at Maidſtone in Kent, and tranſlated ſeveral chirurgical treatiſes, of which an account may be found in biſhop Tanner. Hall was alſo author of a book of hymns, with muſical notes.

HALL (JACOB), a celebrated rope-dancer in the reign of Charles the ſecond. His eloquence and ſymmetry of perſon

were ſo remarkable, and were united with ſo much ſtrength and agility, that he captivated many of the females belonging to that licentious Court, and in particular the dutcheſs of Cleveland, from whom he received a penſion.

HALL (RICHARD), an Engliſh divine of the roman communion, who left England, it is ſaid, in conſequence of the penal laws then exacted againſt the papiſts by queen Elizabeth. He went to the ſpaniſh Netherlands, and was profeſſor of divinity at Douay. He publiſhed ſeveral books, and died in the year 1604.

HALLE (PETER), profeſſor of canon law in the univerſity of Paris, was born at Bayeux in Normandy, September 8, 1611. He ſtudied philoſophy, the law, and divinity, for five years in the univerſity of Caen; and alſo applied himſelf to poetry, under the direction of his uncle Anthony Hallé, who was an eminent poet, with ſuch ſucceſs, that he gained the prizes in the poetical exerciſes that are performed every year in theſe two cities, "to the honour of the immaculate conception of the Virgin Mary." This procured him ſo much reputation, that, though he was ſtill very young, he was choſen teacher of rhetoric in the univerſity of Caen. Some time after, being rector of the univerſity, he made an oration to M. Seguier, chancellor of France, then in Normandy, to ſuppreſs ſome popular inſurrections; which was ſo much approved by that head of the law, that he received a doctor of law's cap from his hands in 1640. He attended M. Seguier to Paris, and gained ſuch reputation by ſome pieces he publiſhed, that they offered him the maſterſhip of five different colleges; and he was incorporated in his abſence (a very unuſual thing) into the body of the univerſity, 1641. He was made king's poet, and reader of the latin and greek tongues in the royal college, 1646. His ſtrong application to ſtudy having ruined his health, he was obliged to reſt for two years, in order to recover it. He afterwards reſolved to raiſe the glory of the faculty of the law, which was miſerably ſunk; and, in 1655, he obtained the poſt of regius profeſſor of the canon law, when he vigorouſly began, and, though he met with great difficulties, ſucceſsfully executed what he had reſolved.

Beſides "Canonical Inſtitutions," which he publiſhed in 1685, he wrote alſo for the uſe of his pupils ſeveral treatiſes upon the civil and canon laws; as, concerning councils, the Pope's authority, the regale, ſimony, uſury, cenſures, regular perſons, eccleſiaſtical benefices, matrimony, laſt wills and teſtaments, &c. He had publiſhed in 1655, 8vo. "A Collection of Latin Poems and Orations." He died December 27, 1689.

HALLE

HALLE (ANTONY), profeſſor of eloquence at the univerſity of Caen, and one of the beſt latin poets of his age. He publiſhed ſome treatiſes, a "Latin Grammar," and various pieces of poetry. He died at Paris in 1675, at the age of eighty-three.

HALLE (CLAUDE GUY), a french painter of no mean eminence, and director of the Academy of Painters, at Paris. He adorned many of the public edifices, in and near Paris, with his works, particularly the church of Notre Dame. He was remarkable for his ſweetneſs of manners, and died univerſally lamented in 1736, aged eighty-five.

HALLER (ALBERT), an illuſtrious phyſician, who died at Bern, in Switzerland, December 12, 1777, in his 75th year. While profeſſor of medicine at Gottingen, he filled ſucceſſively the botanical, chemical, and anatomical, chairs; and raiſed the reputation of that univerſity to a very high pitch. He is ſuppoſed to have been the moſt acute, various, and original, genius, that has appeared in the medical world ſince Boerhaave. His ſtudies, however, were not confined to medicine: he wrote many ingenious moral eſſays, ſome theological tracts, and a few odes, which, for elegance of diction and harmony of numbers, are not reckoned inferior to any poetical productions in the german language. In 1760, he retired to Bern, where he was elected a ſenator, and enjoyed the firſt authority in the adminiſtration of public affairs till the time of his death.

HALLEY (EDMUND), a moſt eminent Engliſh philoſopher and aſtronomer, was born in the pariſh of St. Leonard, Shoreditch, near London, October 29, 1656. His father, a wealthy citizen in Wincheſter-ſtreet, put him to St. Paul's ſchool under the learned Dr. Thomas Gale; where he not only excelled in all parts of claſſical learning, but made an uncommon advance in mathematics; ſo much that, as Wood ſays, he had perfectly learnt the uſe of the celeſtial globe, and could make a complete dial; and we are informed by Halley himſelf, that he obſerved the change of the variation of the magnetic needle at London in 1672, that is, one year before he left ſchool. In 1673, he was entered a commoner of Queen's college in Oxford, where he applied himſelf to practical and geometrical aſtronomy, in which he was greatly aſſiſted by a curious apparatus of inſtruments, which his father, willing to encourage his ſon's genius, had purchaſed for him. At nineteen, he began to oblige the public with new obſervations and diſcoveries, and continued to do ſo to the end of a very long life. It would greatly exceed the bounds, propoſed in theſe memoirs, to enter into a detail of all Halley's productions; and the reader will be able to form as clear a

notion

notion of the man from a relation of ſome of the moſt conſiderable. Beſides particular obſervations, made from time to time, upon the celeſtial phænomena, he had, from his firſt admiſſion into college, purſued a general ſcheme for aſcertaining the true places of the fixed ſtars, and thereby correcting the errors of Tycho Brahe. His original view was to carry on the deſign of that firſt reſtorer of aſtronomy, by completing the catalogue of thoſe ſtars from his own obſervations; but, upon farther enquiry, finding this province taken up by Hevelius and Flamſtead, he dropped that purſuit, and formed another; which was, to perfect the whole ſcheme of the heavens by the addition of the ſtars which lie ſo near the ſouth pole that they could not be obſerved by thoſe aſtronomers, as never riſing above the horizon either at Dantzick or Greenwich. With this view he left the univerſity, before he had taken a degree, and applied himſelf to Sir Joſeph Williamſon, then ſecretary of ſtate, and to Sir Jonas Moore, ſurveyor, both encouragers of theſe ſtudies; who applauding his purpoſe, mentioned it to Charles II. The king was much pleaſed with the thing, and immediately recommended him to the Eaſt-India company, who thereupon promiſed to ſupply him with all the accommodations and conveniences they could, and to carry him to St. Helena, then in their poſſeſſion by a grant from the crown, which he pitched upon as a proper ſituation for his deſign. Accordingly he embarked for that iſland, November 1676; and, arriving there ſafely in three months, ſtuck cloſe to his teleſcope, till he finiſhed his taſk, and completed his catalogue. This done, he returned to England, November 1678; and, having delineated a planiſphere, wherein he laid down the exact places of all the ſtars near the ſouth pole, from his own obſervations, he preſented it, with a ſhort deſcription, to his majeſty. Among theſe ſtars there appeared (ſuch was his addreſs) the "Conſtellation of the Royal Oak," with this deſcription: "Robur Carolinum in perpetuam ſub illius latebris ſervati Caroli Secundi Magnæ Britanniæ Regis memoriam, in cœlum merito tranſlatum." The king was greatly ſatisfied with Halley, and gave him, at his own requeſt, a letter of mandamus to the univerſity of Oxford for the degree of M. A. the words of which are, that "his majeſty has received a good account of his learning as to the mathematics and aſtronomy, whereof he has gotten a good teſtimony by the obſervations he has made during his abode in the iſland of St. Helena." This letter was dated November 18, and the ſame month he was alſo choſen fellow of the Royal Society. Indeed his catalogue of theſe ſouthern ſtars merited particular honour: it was an entirely-new acquiſition to the aſtronomical world, and

might

might not unaptly be called "Cœlum Auſtrale eo uſque incognitum;" and thence he acquired a juſt claim to the title, which, by Flamſtead, was not long after given him, the Southern Tycho.

In 1697, he was pitched upon by the Royal Society to go to Dantzick, for the ſatisfaction of Hevelius the conſul, to adjuſt a diſpute between him and our Hooke, about the preference of plain or glaſs ſights in aſtroſcopical inſtruments. He ſet out May 14 of this year, with a letter recommendatory from that ſociety, and arrived at that city on the 26th. He waited on the conſul immediately, and, after ſome converſation, agreed to enter upon the buſineſs of his viſit that ſame night; on which, and every night afterwards, when the ſky permitted, the two aſtronomers made their obſervations together till July 18, when Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year 1680; when he ſet out upon what is uſually called the grand tour, accompanied by the celebrated Mr. Nelſon, who had been his ſchool-fellow, and was his friend. They croſſed the water in December to Calais; and, in the mid-way thence to Paris, Halley had, firſt of any one, a ſight of the remarkable comet, as it then appeared a ſecond time that year in its return from the ſun. He had, the November before, ſeen it in its deſcent, and now haſtened to complete his obſervations upon it, in viewing it from the Royal Obſervatory of France. That building had been finiſhed not many years before; and Halley's deſign in this part of his tour was to ſettle a friendly correſpondence between the two royal aſtronomers of Greenwich and Paris; watching, in the mean time, all occaſions of improving himſelf under ſo great a maſter as Caſſini, as he had done before under Hevelius. From Paris he went with his fellow-traveller by the way of Lyons to Italy, where he ſpent a great part of the year 1681; but his affairs then calling him home, he left Mr. Nelſon at Rome, and returned to England, after making ſome ſtay a ſecond time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, auditor of the Exchequer; and took a houſe at Iſlington, near London, where he immediately ſet up his tube and ſextant, and eagerly purſued his favourite ſtudy. In 1683, he publiſhed his "Theory of the Variation of the Magnetical Compaſs," wherein he ſuppoſes, "the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, &c." The ſame year alſo, he entered early upon a new method of finding out the longitude by a moſt accurate obſervation of the moon's motion. His purſuits are ſaid to have been interrupted about

this time by the death of his father, who, having ſuffered greatly by the fire of London, as well as by a ſecond marriage into which he had imprudently entered, was found to have waſted his fortunes. He ſoon, however, reſumed his uſual occupations; for, January 1614, he turned his thoughts upon the ſubject of Kepler's ſeſquialterate proportion, and, after ſome meditation, concluded from it, that the centripetal force muſt decreaſe in proportion to the ſquares of the diſtances reciprocally. He found himſelf, however, unable to make it out in any geometrical way, and therefore firſt applied to Mr. Hooke and Sir Chriſtopher Wren; who not affording him any aſſiſtance, he went to Cambridge to Mr. Newton, who ſupplied him fully with what he had ſo ardently ſought. But Halley, having now found an immenſe treaſure, could not reſt, till he had prevailed with the owner to enrich the public therewith; and to this interview the world is in ſome meaſure indebted for the "Principia Mathematica Philoſophiæ Naturalis." The "Principia" were publiſhed in 1686; and Halley, who had the whole care of the impreſſion by the direction of the Royal Society, preſented it to James II. with a diſcourſe of his own, giving a general account of the aſtronomical part of that book. He alſo wrote a very elegant copy of verſes in latin, which are prefixed to the "Principia."

The ſame year he undertook to explain the cauſe of a natural phænomenon, which had, till then, baffled the reſearches of the ableſt geographers. The Mediterranean Sea is obſerved not to ſwell in the leaſt, although there is no viſible diſcharge of the prodigious quantity of water which runs into it from nine large rivers, beſides ſeveral ſmall ones, and the conſtant ſetting in of the current at the mouth of the Streights. His ſolution of this difficulty gave ſo much ſatisfaction to the ſociety, that he received orders to proſecute theſe enquiries. He did ſo; and having ſhewn, by the moſt accurate experiments, how that great increaſe of water was actually carried off in vapours raiſed by the action of the ſun and wind upon the ſurface, he proceeded with the like ſucceſs to point out the method uſed by nature to return the ſaid vapours into the ſea. This circulation he ſuppoſes to be carried on by the winds driving theſe vapours to the mountains; where, being collected, they form ſprings, which uniting become rivulets or brooks, and many of theſe again meeting in the valleys grow into large rivers, emptying themſelves at laſt into the ſea: thus demonſtrating, in the moſt beautiful manner, the way in which the equilibrium of receipt and expence is continually preſerved in the univerſal ocean. Mr. Halley ſtill continued to give his labours to the world by the canal of the

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"Philoloſophical Tranſactions," of which, for many years, his pieces were the chief ornament and ſupport.

Halley publiſhed his "Theory of the Variation of the Magnetical Compaſs," as we have already obſerved, in 1683; which, though it was well received both at home and abroad, he found upon a review liable to great and inſuperable objections. Yet the phænomena of the variation of the needle, upon which it is raiſed, being ſo many certain and indiſputed facts, he ſpared no pains to poſſeſs himſelf of all the obſervations, relating to it, he could poſſibly come at. To this end he procured an application to be made to king William, who appointed him commander of the Paramour Pink, Auguſt 19, 1698; with expreſs orders to ſeek by obſervations the diſcovery of the rule of the variations, and, as the words of his commiſſion run, "to call at his majeſty's ſettlements in America, and make ſuch farther obſervations as are neceſſary for the better laying down the longitude and latitude of thoſe places, and to attempt the diſcovery of what land lies to the ſouth of the Weſtern ocean." He ſet out on this attempt November 24th following, and proceeded ſo far as to croſs the line; but his men growing ſickly and untractable, and his firſt lieutenant mutinying, he returned home in June 1699 After getting his lieutenant tried and caſhired, he ſet off, September following, a ſecond time, having the ſame ſhip with another of leſs bulk, of which he had alſo the command. He traverſed the vaſt Atlantic ocean from one hemiſphere to another, as far as the ice would permit him to go; and, in his way back, touched at St. Helena, the coaſt of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coaſt of Barbary, and many other latitudes, arriving in England in September 1700. Having thus furniſhed himſelf with a competent number of obſervations, he publiſhed in 1701 "A General Chart, ſhewing at one View the Variation of the Compaſs in all thoſe Seas, where the Engliſh Navigators were acquainted;" and hereby, firſt of any one, laid a ſure foundation for the diſcovery of the law or rule whereby the ſaid variation changes all over the world.

Halley had been at home little more than half a year, when he went in the ſame ſhip, with another expreſs commiſſion from the king, to obſerve the courſe of the tides in every part of the Britiſh channel at home, and to take the longitude and latitude of the principal head-lands, in order to lay down the coaſt truly. Theſe orders were executed with his uſual expedition and accuracy; and ſoon after his return he publiſhed, in 1702, a large map of the Britiſh channel. The emperor of Germany having reſolved to make a convenient and ſafe harbour for ſhipping in that part of his dominions

which

which borders upon the Adriatic, Halley was ſent this year by queen Anne to view the two ports on the Dalmatian coaſt, lying to that ſea. He embarked November 27, went over to Holland, and paſſing thence through Germany to Vienna, proceeded to Iſtria, with a view of entering upon the execution of the emperor's deſign; but, ſome oppoſition being given to it by the dutch, it was laid aſide: nevertheleſs, the emperor preſented him with a rich diamond ring from his own finger, and gave him a letter of high commendation, written with his own hand to queen Anne. He was likewiſe received with great reſpect by the king of the Romans, by prince Eugene, and the principal officers of that court. Preſently after his arrival in England, he was diſpatched again upon the ſame buſineſs; and, paſſing through Oſnaburgh and Hanover, arrived at Vienna, and was preſented the ſame evening to the emperor, who directly ſent his chief engineer to attend him to Iſtria.

He returned to England November 1703; and, Wallis being deceaſed a few weeks before, Halley was appointed Savilian profeſſor of geometry at Oxford in his room, and had the degree of LL. D. conferred upon him by that univerſity. He was ſcarcely ſettled at Oxford, when Aldrich, dean of Chriſt-church, engaged him to tranſlate into latin from the arabic "Apollonius de Sectione Rationis." At the ſame time, from the account given of them by Pappus, he reſtored the two books, which are loſt, of the ſame author, "De Sectione Spatii;" and the whole was publiſhed by him in one volume 8vo, at Oxford, 1706. Afterwards he took a ſhare with his colleague, Dr. David Gregory, in preparing for the preſs the ſame Apollonius's "Conics;" and ventured to ſupply the whole 8th book, which is loſt, of the original. He likewiſe added Serenus on the "Section of the Cylinder and Cone," printed from the original greek, with a latin tranſlation, and publiſhed the whole, 1710, in folio: not to mention, that in the midſt of all theſe publications the "Miſcellanea Curioſa," in 3 vols. 8vo. had come out under his direction in 1708. In 1713, he ſucceeded Dr. afterwards Sir, Hans Sloan, in the poſt of ſecretary to the Royal Society; and, upon the death of Flamſtead, in 1719, was appointed to ſucceed him at Greenwich by George I. which made Halley, that he might be more at liberty for the proper buſineſs of his ſituation, reſign the poſt of ſecretary to the Royal Society in 1721.

Upon the acceſſion of the late king, his conſort queen Caroline thought proper to make a viſit at the Royal Obſervatory; and, being pleaſed with every thing ſhe ſaw, took notice that Dr. Halley had formerly ſerved the crown as a

captain

captain in the navy; and ſhe ſoon after obtained a grant of his half-pay for that commiſſion, which he enjoyed from that time during his life. An offer was alſo made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour, by reaſon of his advanced age, and becauſe he deemed the ordinary attendance upon that employ not conſiſtent with the performance of his duty at Greenwich. Auguſt 1729, he was admitted as a foreign member of the Academy of Sciences at Paris. About 1737, he was ſeized with a paralytic diſorder in his right hand, which, it is ſaid, was the firſt attack he ever felt upon his conſtitution: however, he came as uſual once a week till within a little while before his death, to ſee his friends in town on Thurſday, before the meeting of the Royal Society. His paralytic diſorder increaſing, his ſtrength gradually wore away, and he came at length to be wholly ſupported by ſuch cordials as were ordered by his phyſician Dr. Mead. He expired as he ſat in his chair, without a groan, January 14, 1741-2, in his 86th year.

HALLIFAX (Samuel), biſhop of St. Aſaph, was a man of great learning and abilities. He was the eldeſt ſon of an apothecary at Cheſterfield, and educated at Jeſus College, Cambridge. He was regius profeſſor of Civil Law in that Univerſity, and acquired great reputation by his "Analyſis of the Civil Law." In 1781, he was made biſhop of Glouceſter, and, in 1787, biſhop of St. Aſaph. His ſermons, at biſhop Warburton's lectures, have been deſervedly admired; he was alſo an incomparable civilian, and remarkable for his acuteneſs as a public ſpeaker. Dr. Hallifax alſo publiſhed an analyſis of Butler's Analogy, which is written with great eloloquence, and evinces much profound thinking. He died at the age of ſixty in 1790.

HAMBERGER (George Albert), a native of Franconia, and an eminent mathematician. He publiſhed many valuable pieces on philoſophical ſubjects, and particularly on Optics and Hydraulics. He died at Jena in 1726.

HAMBERGER (George Christopher), member of the Univerſity of Gottingen, publiſhed a number of books on various ſubjects; and ſeems to have been a man of conſiderable talents and erudition. He is beſt known in the literary world by an edition of the works of Orpheus, in which he was materially aſſiſted by Geſner. He was born in 1726, and died in 1773.

HAMEL (John Baptiste du), a French philoſopher and divine, was born at Vire in Lower Normandy, 1614. He paſſed through his firſt ſtudies at Caen, and his courſe of rhetoric and philoſophy at Paris. At eighteen, he wrote a trea-

a treatiſe, in which he explained, in a very ſimple manner, and by one or two figures, Theodoſius's three books upon Spherics; to which he added a tract upon Trigonometry extremely ſhort yet precious, and deſigned as an introduction to aſtronomy. In one of his latter works he obſerves, that he was prompted by the vanity natural to a young man to publiſh this book: but, as Fontenelle remarks, there are few perſons of that age capable of ſuch an inſtance of vanity. At nineteen, he entered himſelf in the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intenſely to ſtudy, and diſtinguiſhed himſelf greatly by publiſhing works upon aſtronomy and philoſophy. In 1666, Colbert propoſed to Lewis XIV. a ſcheme, which was approved by his majeſty, for eſtabliſhing a Royal Academy of Sciences; and appointed our author ſecretary of it. In 1668, he attended M. Colbert de Croiſſy, plenipotentiary for the peace at Aix la Chapelle; and, upon the concluſion of it, accompanied him in his embaſſy to England, where he formed an acquaintance with the moſt eminent perſons of this nation, particularly with Boyle, Ray, and Willis. Thence he went over to Holland, and ſo returned to France, having made a great number of uſeful obſervations in his Travels. In 1678, his "Philoſophia Vetus & Nova, ad Uſum Scholæ accommodata in Regia Burgundia pertractata," was printed at Paris in 4 vols. 12mo; and, in 1681, enlarged and reprinted there in ſix. This work, which was done by the order of M. Colbert, contains a judicious collection of the ancient and modern opinions in philoſophy. Several years after its publication, the Jeſuits carried it to the Eaſt-Indies, and taught it with ſucceſs; and father Bovet, a miſſionary in China, wrote to Europe, that when his brethren and himſelf engaged in drawing up a ſyſtem of philoſophy in the Tartarian language for the emperor, one of their chief aids was Du Hamel's "Philoſophia & Aſtronomica:" and they were then highly valued, though the improvements in philoſophy ſince his time have brought them into diſcredit, by rendering them of little uſe. In 1697, he reſigned his place of ſecretary of the Royal Academy of Sciences, which by his recommendation he procured for M. de Fontenelle. He had ſome years before this devoted himſelf to divinity, and publiſhed large works in this way. However, he did not loſe all care of his former ſtudies, but publiſhed at Paris, in 1698, "Regiæ Scientiarum Academiæ Hiſtoria," 4to, in four books; which, being greatly liked, he afterwards augmented with two books more. It contains an account of the foundation of the Royal Academy of Sciences and its Tranſactions, from

1666

1666 to 1700, and is now the moſt uſeful of any of his works relating to philoſophy; as perhaps the moſt uſeful which he publiſhed in theology, is his laſt work printed at Paris, 1706, in folio, and intituled; "Biblia Sacra Vulgatæ Editionis, una cum ſelectis ex optimis quibuſque interpretibus notis, prolegomenis, novis tabulis chronologicis & geographicis."

He died at Paris Auguſt 6, 1796, without any ſickneſs, and of mere old age, being almoſt eighty-three. Though he had quitted his cure at Neuilli in 1663, yet he went every year to viſit his old flock; and the day he ſpent there was kept as an holy-day by the whole village. He was highly eſteemed by the moſt eminent prelates of France, though he enjoyed but very ſmall preferments. He was a man of great modeſty, affability, piety, and integrity; he was diſintereſted, averſe to all conteſts, and exempt from jealouſy and affectation. He wrote Latin with remarkable purity and elegance.

HAMILTON (Antony Count), of an ancient Scotch family, but born in Ireland, whence with his family he paſſed over to France followers of the fate of Charles the Second. At the Reſtoration he again returned to England, but was a ſecond time compelled to baniſhment at the Revolution. He was an elegant and accompliſhed character; and was for many years the delight and ornament of the moſt ſplendid circles of ſociety, by his wit, his taſte, and, above all, his writings. His works have been often publiſhed, and conſiſt of pieces of Poetry, Fairy Tales, and "Memoirs of the Count de Grammont," all of which are excellent in their kind. The Fairy Tales were intended as a refined piece of ridicule on the paſſion for the marvellous, which made the Arabian Nights Entertainments ſo eagerly read at their firſt appearance. The Memoirs of Grammont will always excite curioſity, as giving a ſtriking and too faithful detail of the diſſolute manners of Charles the Second's Court. Count Hamilton died at St. Germains in 1720, aged ſeventy-four.

HAMILTON (George), earl of Orkney, a brave general, and fifth ſon of the earl of Selkirk. He greatly diſtinguiſhed himſelf at the battle of the Boyne, and at many ſieges and battles. William the Third made him a peer of Scotland. On the acceſſion of Queen Anne, he ſerved under the duke of Marlborough, and greatly contributed to the victories of Blenheim and Malplaquet. After paſſing through various honourable employments in theſe different reigns, he died in 1737.

HAMLET, the name of a prince of Denmark, whoſe hiſtory is related in Saxo Grammaticus the Daniſh hiſtorian,

and whoſe name deſerves a place in our volumes, as having furniſhed Shakſpeare with the ground-work of one of the fineſt of his plays.

HAMMOND (Dr. Henry), a learned Engliſh divine, was born at Chertſey in Surrey, Auguſt 18, 1605; and was the youngeſt ſon of Dr. John Hammond, phyſician to Henry prince of Wales, who was his godfather, and gave him his own name. He was educated at Eton-ſchool, and ſent to Magdalen-college, Oxford, in 1618; of which, after taking his degrees in a regular way, he was elected fellow in 1625. Some time after, he applied himſelf to divinity; which however he did not purſue in the ordinary way, by having recourſe to modern ſyſtems and voluminous compilations of men who perhaps knew as little of the matter as himſelf, but, as Fell ſays, "by beginning that ſcience at the upper end, as conceiving it moſt reaſonable to ſearch for primitive truth in the primitive writers, and not to ſuffer his underſtanding to be prepoſſeſſed by the contrived and intereſted ſchemes of modern, and withal obnoxious, authors." In 1633, he was preſented to the rectory of Penſhurſt in Kent, by Robert Sidney earl of Leiceſter. That nobleman happening to be one of his auditors while he was ſupplying a turn at court for Dr. Frewen, the preſident of his college, and one of his majeſty's chaplains, was ſo deeply affected with the ſermon, and formed ſo juſt a meaſure of the preacher's merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he reſided as long as the times permitted him, punctually performing every branch of the miniſterial function in the moſt diligent and exemplary manner. In 1640, he was choſen one of the members of the convocation, called with the long parliament, which began that year; and, in 1643, made archdeacon of Chicheſter by the unſolicited favour of Dr. Brian Duppa, then biſhop of Chicheſter, and afterwards of Wincheſter. The ſame year alſo he was named one of the aſſembly of divines, but never ſat amongſt them.

In the beginning of the national troubles he continued undiſturbed at his living, till the middle of July 1643; but joining in the fruitleſs attempt then made at Tunbridge in favour of the king, and a reward of 100 l. being ſoon after promiſed to the perſon that ſhould produce him, he was forced to retire privily and in diſguiſe to Oxford. Having procured an apartment in his own college, he ſought that peace in retirement and ſtudy, which was no where elſe to be found. Among the few friends he converſed with, was Dr. Chriſtopher Potter, provoſt of Queen's college; by whoſe perſuaſion it was, that he publiſhed his "Practical Cate-

"chiſm,

"chiſm, in 1644." This was one of the moſt valuable books publiſhed at that time; yet, becauſe it did not ſuit the nonſenſe then prevailing, nor the principles of thoſe who cried up Faith to the ſkies, but condemned Works as fit for little elſe but to make a man's damnation more ſure, great objections were raiſed againſt it by 52 miniſters within the province of London; and eſpecially by the famous Francis Cheynell, who has contrived to perpetuate his good name by his extraordinary treatment of the excellent Chillingworth. Hammond however defended his book, and the ſame year, and the following, put out ſeveral uſeful pieces, adapted to the times. December, 1645, he attended as chaplain the duke of Richmond and earl of Southampton; who were ſent to London by Charles I. with terms of peace and accommodation, to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's ſide, where he managed, greatly to his honour, a diſpute with Richard Vines, one of the Preſbyterian miniſters ſent by the parliament.

A few days after the breaking of this treaty, a canonry of Chriſt-church in Oxford becoming vacant, the king beſtowed it upon him about March, 1645; and the univerſity choſe him their public orator. His majeſty alſo, coming to reſide in that city, made him one of his chaplains in ordinary: notwithſtanding all which employments, he did not remit from his ſtudies, or ceaſe to publiſh books, principally contrived to do ſervice in the times when they were written. When Oxford ſurrendered, his attendance as chaplain was ſuperſeded; but when the king came into the power of the army, he was permitted to attend him again, in his ſeveral confinements and removes of Wooburn, Caverſham, Hampton-court, and the Iſle of Wight: at which laſt place he continued till Chriſtmas, 1647, the time that all his majeſty's ſervants were put away from him. He then returned again to Oxford, where he was choſen ſub-dean of Chriſt-church; in which office he continued till March 30, 1648, when he was forcibly turned out of it by the parliamentary viſitors. Inſtead of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be priſoners in that place, where they continued in reſtraint for about ten weeks. During this confinement he began his "Paraphraſe and Annotations on the New Teſtament;" the ground-work of which is ſaid to be this. Having written in Latin two large volumes of the way of interpreting the New Teſtament, with reference to the cuſtoms of the Jews, and of the firſt Heretics in the Chriſtian church, and alſo of the Heathens, eſpecially in the Grecian games; and,

above all, of the importance of the Helleniſtical dialect; he began to conſider, that it might be more uſeful to the Engliſh reader, to write in our vulgar language, and ſet every obſervation in its natural order, according to the direction of the text. And having ſome years before collated ſeveral Greek copies of the New Teſtament, and obſerved the variation of our Engliſh from the original, and made an entire tranſlation of the whole for his own private uſe, he caſt his work into that form, in which it now appears. It came out firſt in 1653; in 1656, with additions and alterations; and, in 1698, Le Clerc put out a Latin tranſlation of it, viz. of the "Paraphraſe and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadverſions, explained thoſe points which Dr. Hammond had but ſlightly touched, and corrected many of his miſtakes This is the moſt uſeful of all his works; which however let us quit for the preſent, and look a little after its author.

We left him under confinement at Oxford; whence he was afterwards removed to the houſe of Sir Philip Warwick at Clapham in Bedfordſhire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpoſe than by writing, he drew up an addreſs to the general and council of officers, which he publiſhed under this title: "To the Right Honourable the Lord Fairfax, and his Council of War, the humble Addreſs of Henry Hammond." His grief for the death of his royal maſter was extreme; but after having indulged it for a while, he reſumed his ſtudies, and publiſhed ſeveral pieces. The rigour of his reſtraint being taken off in the beginning of 1649, he removed to Weſtwood in Worceſterſhire, the ſeat of the loyal Sir John Packington, from whom he received a kind invitation; and here ſpent the remainder of his days. In 1651, when Charles II. came into thoſe parts, he waited upon him, and received a letter from his own hand of great importance, to ſatisfy his loyal ſubjects concerning his adherence to the religion of the church of England. In 1653, he publiſhed, as we have already obſerved, his great work on the New Teſtament, and went on applying antidotes to the diſtempers of the church and ſtate, and oppoſing thoſe monſtrous ill-grounded and abſurd tenets, which were daily broached under the name of religion; particularly thoſe of the Anabaptiſts and other enthuſiaſts. Afterwards he undertook a "Paraphraſe and Commentary on all the Books of the Old Teſtament;" of which he publiſhed the Pſalms, and went through a third part of the book of Proverbs. His want of health, only, hindered him from proceeding farther: for that ſtrength of body, which had hitherto attended his indefatigable mind,

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beginning to fail him about 1654, he was ſeized by thoſe four tormenting diſtempers, each of which has been judged a competent trial of human patience, namely, the ſtone, the gout, the colic, and the cramp; but the ſtone put an end to his life. For, while Charles II. was deſigning him for the biſhopric of Worceſter, and he was preparing to go to London, whither he had been invited by the moſt eminent divines, he was ſeized with a ſharp fit of the ſtone the 4th of April, of which he died the 25th of the ſame month, 1660.

HAMMOND (ANTHONY, Eſq.), deſcended from a family long ſituated at Somerſham-place, in Huntingdonſhire, was born in 1668, and educated at St. John's college, Cambridge. He was a commiſſioner of the navy, a good ſpeaker in parliament, had the name of "ſilver-tongued Hammond" given him by lord Bolingbroke, and was a man of note among the wits, poets, and parliamentary writers, in the beginning of this century. A volume of "Miſcellany Poems" was inſcribed to him, in 1694, by his friend Mr. Hopkins; and in 1720 he was himſelf the editor of "A new Miſcellany of Original Poems," in which he had himſelf no ſmall ſhare. His own pieces, he obſerves in his preface, "were written at very different times, and were owned by him, leſt in a future day they ſhould be aſcribed to other perſons to their prejudice, as the 'Ode on Solitude' has been, in wrong, to the earl of Roſcommon, and as ſome of the reſt have been to others." He was the intimate friend of Mr. Moyle, and wrote the "Account of his Life and Writings," prefixed to his works in 1727. Their acquaitance began, through Sir Robert Marſham, in the latter end of 1690, ſoon after Hammond's return from a ſhort tour into Holland and ſome parts of Flanders. The places of reſort for wits at that period were Maynwaring's coffee-houſe in Fleet-ſtreet, and the Grecian near the Temple; where Moyle, having taken a diſguſt againſt the clergy, had ſeveral friendly diſputes with Hammond, and at the ſame place had a ſhare with Trenchard in writing the argument againſt a ſtanding army. In Moyle's works are three valuable letters to Hammond; a copy of verſes, by Hammond, to Moyle; another, by Hopkins, to the ſame, and a third, by Hopkins, to Hammond. In the latter, in 1694, we have the following intimation of what Dr. Johnſon calls "the moſt arduous work of its kind:"

> With joy I learn'd Dryden's deſign to crown
> All the great things he has already done:
> No leſs, no change of vigour can he feel,
> Who dares attempt the ſacred Mantuan ſtill.

Theſe lines are a remarkable confirmation of our excellent Biographer's obſervation, that "the expectation of this work was undoubtedly great: the nation conſidered its honour as intereſted in the event. One gave him the different editions of his author, and another helped him in the ſubordinate parts. The arguments of the ſeveral books were given him by Addiſon. The hopes of the public were not diſappointed." "He produced," ſays Pope, "the moſt noble and ſpirited tranſlation that I know in any language. It certainly excelled whatever had appeared in Engliſh, and appears to have ſatisfied his friends; and, for the moſt part, to have ſilenced his enemies."

HAMMOND (JAMES), well remembered as a man eſteemed and careſſed by the elegant and great, was the ſecond ſon of Anthony Hammond mentioned above. He was born about 1710, and educated at Weſtminſter-ſchool; but it does not appear that he was of any univerſity. He was equerry to the prince of Wales, and ſeems to have come very early into public notice, and to have been diſtinguiſhed by thoſe whoſe patronage and friendſhip prejudiced mankind at that time in favour of thoſe on whom they were beſtowed; for he was the companion of Cobham, Lyttelton, and Cheſterfield. He is ſaid to have divided his life between pleaſure and books; in his retirement forgetting the town, and in his gaiety loſing the ſtudent. Of his literary hours all the effects are exhibited in his memorable "Love Elegies," which were written very early, and his Prologue not long before his death. In 1733, he obtained an income of 400l. a year by the will of Nicholas Hammond, eſq. a near relation. In 1741, he was choſen into parliament for Truro in Cornwall, probably one of thoſe who were elected by the prince's influence; and died next year in June at Stowe, the famous ſeat of the lord Cobham. His miſtreſs long outlived him, and, in 1779, died unmarried bed chamber woman to the queen. The character which her lover bequeathed her was, indeed, not likely to attract courtſhip. Yet it was her own fault that ſhe remained ſingle, having had another very honourable offer. The "Elegies" were publiſhed after his death; and while the writer's name was remembered with fondneſs, they were read with a reſolution to admire them. The recommendatory preface of the editor, who was then believed, and is now affirmed by Dr. Maty, to be the earl of Cheſterfield, raiſed ſtrong prejudices in their favour.

HAMON (JOHN), a French phyſician, born at Cherbourg. He publiſhed ſerious works, remarkable both for their ſolidity of argument and elegance of ſtyle. His works were principally on religious ſubjects, for he was a good and pious

pious man, and lived a life of ſolitude and devotion. He is commended in very animated terms by Boileau, who calls him

"Tout brillant de ſavoir, d'eſprit, et d'éloquence."

He died in 1687, aged ſixty-nine.

HAMPDEN (JOHN, Eſq.), of Hamden, in Buckinghamſhire, famous for ſuſtaining, ſingly, the weight of a royal proſecution, on his refuſing to pay the ſhip-money in the reign of Charles I. was born at London in 1594. He was of as ancient, Whitlocke ſays, the ancienteſt, extraction as any gentleman in his county; and couſin-german to Oliver Cromwell, his father having married the protector's aunt. In 1609, he was ſent to Magdalen-college in Oxford; whence, without taking any degree, he removed to the inns of court, where he made a conſiderable progreſs in the ſtudy of the law. Sir Philip Warwick obſerves, that "he had great knowledge both in ſcholarſhip and the law." In his entrance into the world, he is ſaid to have indulged himſelf in all the licence of ſports, and exerciſes, and company, ſuch as were uſed by men of the moſt jovial converſation; but afterwards to have retired to a more reſerved and auſtere ſociety, preſerving, however, his natural chearfulneſs and vivacity. In the ſecond parliament of king Charles, which met at Weſtminſter, February, 1625-6, he obtained a ſeat in the Houſe of Commons, as he alſo did in two ſucceeding parliaments; but made no figure till 1636, when he became univerſally known, by a ſolemn trial at the King's bench, on his refuſing to pay the ſhip-money. He carried himſelf, as Clarendon tell us, through this whole ſuit with ſuch ſingular temper and modeſty, that he actually obtained more credit and advantage by loſing it, than the king did ſervice by gaining it. From this time he ſoon grew to be one of the moſt popular men in the nation, and a principal leading member in the long parliament. "The eyes of all men," ſays the ſame writer, "were fixed upon him as their *pater patriæ*, and the pilot that muſt ſteer the veſſel through the tempeſts and rocks which threatened it." After he had held the chief direction of his party in the Houſe of Commons againſt the king, he took up arms in the ſame cauſe, and was one of the firſt who opened the war by an action at a place called Brill, a garriſon of the king's, upon the edge of Buckinghamſhire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Eſſex, and ſhewed ſuch ſkill and bravery, that, had he lived, he would, probably, ſoon have been raiſed to the poſt of a general. But he was cut off early by a mortal wound, which he received in a ſkirmiſh

with prince Rupert, at Chalgrove-field, in Oxfordſhire: for he was there ſhot in the ſhoulder with a brace of bullets, which broke the bone, June 18, 1643; and, after ſuffering much pain and miſery, he died the 24th, to as great a conſternation of all his party as if their whole army had been defeated. Many men obſerved, ſays Clarendon, that the field in which this ſkirmiſh was, and upon which Hampden received his death-wound, namely, Chalgrove-field, was the ſame place in which he had firſt executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confeſſed by the priſoners that were taken that day, and acknowledged by all, that upon the alarm that morning, after their quarters were beaten up, he was exceeding ſolicitous to draw forces together to purſue the enemy; and, being a colonel of foot, put himſelf amongſt thoſe horſe as a volunteer, who were firſt ready, and that, when the prince made a ſtand, all the officers were of opinion to ſtay till their body came up, and he alone perſuaded and prevailed with them to advance: ſo violently did his fate carry him to pay the mulct in the place where he had committed the tranſgreſſion about a year before. This, ſays Clarendon, was an obſervation made at that time; but his lordſhip does not adopt it as an opinion of his own.

Hampden, if we form our judgement of him only from the account of thoſe who were engaged in the oppoſite party to him, was, perhaps, one of the moſt extraordinary men that ever lived; and it muſt certainly be very amuſing to contemplate the portrait of him, as it is thus delineated by the earl of Clarendon. "He was," ſays the noble hiſtorian, "a man of much greater cunning, and it may be of the moſt diſcerning ſpirit, and of the greateſt addreſs and inſinuation to bring any thing to paſs which he deſired, of any man of that time, and who laid the deſign deepeſt —He was not a man of many words, and rarely began the diſcourſe, or made the firſt entrance upon any buſineſs that was aſſumed, but a very weighty ſpeaker; and after he had heard a full debate, and obſerved how the houſe was like to be inclined, took up the argument, and ſhortly, and clearly, and craftily, ſo ſtated it, that he commonly conducted it to the concluſion he deſired. —He was of that rare affability and temper in debate, and of that ſeeming humility and ſubmiſſion of judgement, as if he brought no opinion of his own with him, but a deſire of information and inſtruction: yet he had ſo ſubtle a way, and under the notion of doubts inſinuating his objections, that he infuſed his own opinions into thoſe from whom he pretended to learn and receive them. And even with them who were able to preſerve themſelves from his infuſions, and diſcerned

thoſe

thoſe opinions to be fixed in him with which they could not comply, he always left the character of an ingenuous and conſcientious perſon. He was, indeed, a very wiſe man, and of great parts, and poſſeſſed with the moſt abſolute ſpirit of popularity, and the moſt abſolute faculties to govern the people, of any man I ever knew. For the firſt year of the parliament, he ſeemed rather to moderate and ſoften the violent and diſtempered humours than to inflame them. But wiſe and diſpaſſionate men plainly diſcerned, that that moderation proceeded from prudence, and obſervation that the ſeaſon was not ripe, rather than that he approved of the moderation; and that he begot many opinions and notions the education whereof he committed to other men; ſo far diſguiſing his own deſigns, that he ſeemed ſeldom to wiſh more than was concluded. And in many groſs concluſions, which would hereafter contribute to deſigns not yet ſet on foot, when he found them ſufficiently backed by a majority of voices, he would withdraw himſelf before the queſtion, that he might ſeem not to conſent to ſo much viſible unreaſonableneſs; which produced as great a doubt in ſome as it did approbation in others of his integrity.—After he was among thoſe members accuſed by the king of high treaſon, he was much altered; his nature and carriage ſeeming much fiercer than it did before: and without queſtion, when he firſt drew his ſword, he threw away the ſcabbard.—He was very temperate in diet, and a ſupreme governor over all his paſſions and affections; and had thereby a great power over other men's. He was of an induſtry and vigilance not to be tired out or wearied by the moſt laborious; and of parts not to be impoſed upon by the moſt ſubtle and ſharp; and of a perſonal courage equal to his beſt parts: ſo that he was an enemy not to be wiſhed, wherever he might have been made a friend; and as much to be apprehended, where he was ſo, as any man could deſerve to be. And therefore his death was no leſs pleaſing to the one party than it was condoled in the other. In a word, what was ſaid of Cinna might well be applied to him: he had a head to contrive, a tongue to perſuade, and a hand to execute, any miſchief, or," as the hiſtorian ſays elſewhere, "any good." Thus is Hampden deſcribed by Clarendon, agreeably to the notions uſually formed of his character after the Reſtoration; which, we ſee, was that of a great rather than a good man. But as the characters of ſtateſmen, commanders, or men acting in a public capacity, always vary with the times and faſhions of politics, ſo at the Revolution, when paſſive obedience and non-reſiſtance were diſgraced by law, he came to be eſteemed a good man as well as a great; and, bating a ſmall interval in the days of

Sacheverell,

Sacheverell, has continued to be thought ſo from that time to this. Thus a poet of our own days, in an elegant piece, intituled, " An Elegy in a Country Church yard," has painted him in the glorious colours of a warm and active patriot:

" Perhaps in this neglected ſpot is laid
" Some heart once pregnant with celeſtial fire;
" Hands that the rod of empire might have ſway'd,
" Or wak'd to extaſy the living lyre."
* * * * * * * * * * * * * *
" Some village Hampden, that with dauntleſs breaſt
" The little tyrant of his fields withſtood,
" Some mute inglorious Milton here may reſt;
" Some Cromwell, guiltleſs of his country's blood."

HAMSA, a mahometan doctor, remarkable for having undertaken the arduous taſk of extirpating Mahometaniſm, and eſtabliſhing a new religion in its ſtead. His motive does no great honour to his principles, for it originated in political diſcontent. He compoſed a book in oppoſition to the Alcoran, which, in point of purity and elegance, is thought by many equal, and by ſome even ſuperior, to that celebrated production. But his zeal and his talents were of no avail. Hamſa's book was tranſlated into French: it is called, " Evidences of the Myſteries of the Unity." He lived about the year 1020.

HANDEL (GEORGE-FREDERIC), an illuſtrious maſter in muſic, was born at Hall, a city of Upper Saxony, February 24, 1684, by a ſecond wife of his father, who was an eminent phyſician and ſurgeon of the ſame place, and then above 60 years of age. From his very childhood he diſcovered ſuch a propenſity to muſic, that his father, who always intended him for the civil law, was alarmed at it; and took every method to oppoſe this inclination, by keeping him out of the way of, and ſtrictly forbidding him to meddle with, muſical inſtruments of any kind. Nevertheleſs, the ſon found means to get a little clavicord privately conveyed to a room at the top of the houſe; and with this he uſed to amuſe himſelf when the family was aſleep. While he was yet under ſeven years of age, he went with his father to the duke of Saxe Weiſenfels, where it was impoſſible to keep him from harpſichords, and other muſical inſtruments. It happened one morning, that, while he was playing on the organ, after the ſervice was over, the duke was in the church; and ſomething there was in his manner of playing, which affected his highneſs ſo ſtrongly, that he aſked his valet de chambre (who, by the way, was Handel's brother-in-law) who it was that he

he heard at the organ? The valet replied, that it was his brother. The duke demanded to ſee him; and, after making proper enquiries about him, expoſtulated very ſeriouſly with the old doctor, who ſtill retained his prepoſſeſſions in favour of the civil law. He told him, at length, that every father had certainly a right to diſpoſe of his children as he ſhould think moſt expedient; but that, for his own part, he could not but conſider it as a ſort of crime againſt the public and poſterity to rob the world of ſuch a riſing genius. The iſſue of this debate was, not only a toleration for muſic, but conſent alſo that a maſter ſhould be called in to forward and aſſiſt him.

The firſt thing his father did, at his return to Hall, was to place him under one Zackaw, organiſt to the cathedral church; who was a perſon of great abilities in his profeſſion, and not more qualified than inclined to do juſtice to any pupil of promiſing hopes. Handel pleaſed him ſo much, that he never thought he could do enough for him. He was proud of a pupil, who already began to attract the attention of the public; and alſo glad of an aſſiſtant, who, by his prodigious talents, was capable of ſupplying his place, whenever he had a mind to be abſent. It may ſeem ſtrange to talk of an aſſiſtant at ſeven years of age; but it is ſtranger, that at nine he began to compoſe the church-ſervice for voices and inſtruments, and from that time actually did compoſe a ſervice every week for three years ſucceſſively. Having far ſurpaſſed his maſter, the maſter himſelf confeſſing it, and made all the improvements he could at Hall, it was agreed he ſhould go to Berlin; and to Berlin he went in 1698, where the opera was in a flouriſhing condition under the encouragement of the king of Pruſſia, grandfather of the preſent. Handel had not been long at court, before his abilities became known to the king, who frequently ſent for him, and made him large preſents. He farther offered to ſend him to Italy, where he might be formed under the beſt maſters, and have opportunities of hearing and ſeeing all that was excellent in the kind: but there were reaſons for refuſing this offer, and alſo for leaving Berlin, which he did ſoon after. During his ſtay there, he became acquainted with two Italian compoſers, Buononcini and Attilio; the ſame who afterwards came to England while Handel was here, and were at the head of a formidable oppoſition againſt him.

Next to the opera of Berlin, that of Hamburg was in the higheſt requeſt; and thither it was reſolved to ſend him on his own bottom, and chiefly with a view to improvement: but his father's death happening ſoon after, and his mother being left in narrow circumſtances, he thought it neceſſary

to

to procure ſcholars, and obtain ſome employment in the orcheſtra; and by this means, inſtead of a burden, he proved a great relief to her. He had a diſpute at Hamburg with one of the maſters, in oppoſition to whom he laid claim to the firſt harpſichord; and he had the luck to have it determined in his favour. The honour however had like to have coſt him dear; for his antagoniſt ſo reſented his being conſtrained to yield to ſuch a ſtripling competitor, that, as they were coming out of the orcheſtra, he made a puſh at him with a ſword, which had infallibly pierced his heart, but for the friendly Score, which he carried accidentally in his boſom. "Had this happened," ſays his hiſtorian, "in the early ages, not a mortal but would have been perſuaded that Apollo himſelf interpoſed to preſerve him in the form of a muſic-book."

From conducting the performance he became compoſer to the houſe; and "Almeria," his firſt opera, was made here, when he was not much above 14 years of age. The ſucceſs of it was ſo great, that it ran for 30 nights without interruption; and this encouraged him to make others, as he did alſo a conſiderable number of ſonatas not extant, during his ſtay at Hamburg, which was about four or five years. He contracted an acquaintance at this place with many perſons of note, among whom was the prince of Tuſcany, brother to the grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the italian muſic; ſhewed him a large collection of it; and was very deſirous he ſhould return with him to Florence. Handel plainly anſwered, that he could ſee nothing in the muſic anſwerable to the prince's character of it; but, on the contrary, thought it ſo very indifferent, that the ſingers, he ſaid, muſt be angels to recommend it. The prince ſmiled at the ſeverity of his cenſure; yet preſſed him to return with him, and intimated, that no convenience ſhould be wanting. Handel thanked him for the offer of a favour which he did not chuſe to accept; for he reſolved to go to Italy, on his own bottom, as ſoon as he could make a purſe ſufficient for the purpoſe. He had in him, from his childhood, a ſtrong ſpirit of independence, which was never known to forſake him in the moſt diſtreſsful ſeaſons of his life: and it is remarkable, that he refuſed the greateſt offers from perſons of the firſt diſtinction; nay, and even the higheſt favours from the faireſt of the fair ſex, only becauſe he would not be cramped or confined by particular attachments.

Soon after he went to Italy, and Florence was his firſt deſtination; where, at the age of 18, he made the opera of

"Rodrigo," for which he was preſented with 100 ſequins, and a ſervice of plate. This may ſerve to ſhew, what a reception he met with at a place, where the higheſt notions were conceived of him before he arrived. Vittoria, a celebrated actreſs and ſinger, bore a principal part in this opera. She was a fine woman, and had been ſome time in the good graces of his ſerene highneſs; yet Handel's youth and comelineſs, joined with his fame and abilities in muſic, had raiſed emotions in her heart, which, however, we do not find that Handel in the leaſt encouraged. After about a year's ſtay at Florence, he went to Venice; where he was firſt diſcovered at a maſquerade, while he was playing on a harpſichord in his vizor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earneſtly importuned to compoſe an opera, he finiſhed his "Agrippina" in three weeks; which was performed 27 nights ſucceſſively, and with which the audience were ſo enchanted, that they ſeemed to be all diſtracted. From Venice he went to Rome, where his arrival was no ſooner known, than he received polite meſſages from perſons of the firſt diſtinction. Among his greateſt admirers was the cardinal Ottoboni, a perſon of refined taſte and princely magnificence; at whoſe court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to Popery; but he declared himſelf reſolved to die a member of that communion, whether true or falſe, in which he had been born and bred. From Rome he went to Naples; and, after he quitted Naples, made a ſecond viſit to Florence, Rome, and Venice. The whole time of his abode in Italy was ſix years; during which he had made abundance of muſic, and ſome in almoſt every ſpecies of compoſition. Theſe early fruits of his ſtudies would doubtleſs be great curioſities, could they be met with.

He was now returned to his native country, but yet had not done travelling, nor was likely to have done, while there was any muſical court which he had not ſeen. Hanover was the firſt he ſtopped at, where he met with Steffani, with whom he had been acquainted at Venice; and who was then maſter of the chapel to George I. when he was only elector of Hanover. At Hanover, alſo, there was a nobleman who had taken great notice of him in Italy, and who afterwards did him great ſervice, when he came to England for the ſecond time. This perſon was baron Kilmanſeck. He introduced him at court, and ſo well recommended him to his electoral highneſs, that he immediately offered him a penſion of 1500 crowns per ann. as an inducement to ſtay. Handel excuſed

excuſed his not accepting this high favour, becauſe he had promiſed the court of the elector palatine, and alſo reſolved to paſs over into England, whither it ſeems he had received ſtrong invitations from the duke of Mancheſter: upon which he had leave to be abſent for a twelvemonth or more, and to go whitherſoever he pleaſed, and on theſe conditions he thankfully accepted the penſion.

After paying a viſit to his mother, who was now extremely old and blind, and to his old maſter Zackaw, he ſet out for Duſſeldorp. The elector was highly pleaſed with him, and at parting made him a preſent of a fine ſet of wrought plate for a deſert. From Duſſeldorp he made the beſt of his way through Holland; and, embarking for England, he arrived at London in the winter of 1710. He was ſoon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; whereupon he compoſed "Rinaldo," in which the famous Nicolini ſang. Its ſucceſs was great, and his engagements at Hanover the ſubject of much concern. He returned thither in about a twelvemonth; for, beſides his penſion, Steffani had reſigned to him the maſterſhip of the chapel; but in 1712, he obtained leave of the elector to make a ſecond viſit to England, on condition that he returned within a reaſonable time. The poor ſtate of muſic here, and the wretched proceedings at the Haymarket, made the nobility deſirous that he might be employed in compoſing for the theatre. To their applications the queen added her own authority; and, as an encouragement, ſettled on him for life a penſion of 200l. per annum. All this made Handel forget his obligations to return to Hanover; ſo that when his late majeſty came over, at the death of the queen, in 1714, conſcious how ill he had deſerved at his hands, he durſt not appear at court. It happened, however, that his noble friend baron Kilmanſeck was here; and he, with others of the nobility, contrived the following ſcheme for reinſtating him in his majeſty's favour. The king was perſuaded to form a party on the water; and Handel was bid to prepare ſome muſic for that occaſion. It was performed and conducted by himſelf, unknown to his majeſty, whoſe pleaſure, on hearing it, was equal to his ſurprize. Upon his enquiring whoſe it was, the baron produced the delinquent, and preſented him to his majeſty, as one that was too conſcious of his fault to attempt an excuſe for it. Thus Handel was reſtored to favour, and his muſic honoured with the higheſt approbation; and as a token of it, the king was pleaſed to add a penſion for life of 200l. a year to that which queen Anne had before given him. Some years after, when he was employed to teach

teach the young princeſſes, another penſion was added to the former by her late majeſty.

Handel was now ſettled in England, and well provided for. The three firſt years he was chiefly, if not conſtantly, at the earl of Burlington's; where he frequently met Pope. The poet one day aſked his friend Arbuthnot, of whoſe knowledge in muſic he had an high idea, what was his real opinion of Handel, as a maſter of that ſcience? who replied, "Conceive the higheſt you can of his abilities, and they "are much beyond any thing that you can conceive."—Pope nevertheleſs declared, that Handel's fineſt things, ſo untoward were his ears, gave him no more pleaſure than the airs of a common ballad. The two next years he ſpent at Cannons, then in its glory, and compoſed muſic for the chapel there. While he was here, a project was formed by the nobility, for erecting an academy in the Haymarket; the intention of which was to ſecure a conſtant ſupply of operas, to be compoſed by Handel, and to be performed under his direction. For this purpoſe a large ſum was ſubſcribed, the king ſubſcribing 1000l. the nobility 4000l. and Handel went to Dreſden in queſt of ſingers, whence he brought Seneſino and Duriſtanti. At this time Buononcini and Attilio, whom we have mentioned before, compoſed for the opera, and had a ſtrong party in their favour, and by whom a violent oppoſition was maintained; but at laſt the parties were all united, and each was to have his particular part.

The academy being now firmly eſtabliſhed, and Handel appointed compoſer to it, all things went on proſperouſly for a courſe of ten years. Handel maintained an abſolute authority over the ſingers and the band, or rather kept them in total ſubjection. Having one day a diſpute with Cuzzoni on her refuſing to ſing ſomething or other, "Oh, madam," ſaid he, "I know very well that you are a true devil; but "I will make you know, that I am Beelzebub the chief of "the devils." With this he took her up by the waiſt, and ſwore, that if ſhe made any words, he would fling her out of the window. This may ſerve to ſhew what a ſpirit he poſſeſſed, and how well the company were governed. What, however, they regarded hitherto as legal government, at length appeared to be downright tyranny; upon which a rebellion commenced, with Seneſino at the head of it, and all became tumult and civil war. Handel, perceiving that Seneſino was grown leſs tractable and obſequious, reſolved to ſubdue him. To manage him by gentle means he diſdained; yet to controul him by force he could not, Seneſino's intereſt and party being to powerful. The one, therefore, was quite refractory, the other quite outrageous. The me-

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rits of the quarrel are not known; but, whatever they were, the nobility would not conſent to his deſign of his parting with Seneſino, and Handel had reſolved to have no farther concerns with him. And thus the academy, after it had gone on in a flouriſhing ſtate for above nine years, was at once diſſolved.

Handel ſtill continued at the Haymarket, but his audience gradually ſunk away. New ſingers muſt be ſought, and could not be had any nearer than Italy. Diſcouraging this! yet to Italy he went, and, returning with ſeveral ſingers, he embarked on a new bottom. He carried it on for three or four years, but it did not do. Many of the nobility raiſed a new ſubſcription for another opera at Lincoln's inn fields, and ſent for Farinelli and others; and, in ſhort, the oppoſition was ſo ſtrong, that, in ſpite of his great abilities, his affairs declined; all for want of a little prudence, and a ſpirit that knew how to yield on proper occaſions. His fortune was not more impaired than his health and his underſtanding. His right arm was become uſeleſs to him from a ſtroke of a palſy; and his ſenſes were greatly diſordered at intervals for a long time. In this unhappy ſtate it was thought neceſſary, that he ſhould go to the vapour-baths at Aix-la-Chapelle; and thence he received a cure, which, from the manner, as well as quickneſs of it, paſſed with the nuns for a miracle.

Soon after his return to London in 1736, his "Alexander's Feaſt" was performed at Covent Garden, and applauded; and ſeveral other attempts of the like nature were made to reinſtate him, but they did not prevail: the Italian party were too powerful; ſo that, in 1741, he went to Dublin, where he was well received. Pope has recorded this paſſage of his hiſtory. A poor phantom, which is made to repreſent the genius of the modern Italian opera, expreſſes her apprehenſions, and gives her inſtructions to Dullneſs, already alarmed for her own ſafety, in the following lines:

"But ſoon, ah! ſoon, rebellion will commence,
If muſic meanly borrows aid from ſenſe:
Strong in new arms, lo! giant Handel ſtands,
Like bold Briareus with his hundred hands;
To ſtir, to rouſe, to ſhake the ſoul he comes,
And Jove's own thunders follow Mars's drums.
Arreſt him, empreſs; or you ſleep no more—
She heard,—and drove him to th' Hibernian ſhore."

DUNCIAD, Book iv. 63.

At

At his return to London in 1741-2, the minds of moſt men were diſpoſed in his favour, and the æra of his proſperity returned, He immediately began his oratorios in Covent-Garden, which he continued, with uninterrupted ſucceſs and unrivalled glory, till within eight days of his death. The laſt was performed on the 6th, and he expired on the 14th of April, 1759. He was buried in Weſtminſter abbey, where, by his own order, and at his own expence, a monument is erected to his memory.

HANKIUS (MARTIN), born at Breſlaw in 1633, where he was profeſſor of hiſtory, politics, and eloquence. He wrote many works which eſtabliſhed his reputation among his countrymen as an acute critic and profound ſcholar. His principal performance, and that for which he is moſt eſteemed among ſcholars, is his book "De Romanarum rerum Scriptoribus," to which was added another book "De Byzantinarum rerum Scriptoribus Græcis. His other publications, alſo on Hiſtory and Antiquities are in conſiderable repute. He died in 1709.

HANMER (SIR THOMAS, Bart.), a diſtinguiſhed ſtateſman and polite writer, was born about 1676; and had his education at Weſtminſter-ſchool, and Chriſt-church, Oxford. When he arrived at years of maturity, he was choſen knight of the ſhire for the county of Suffolk, and he ſat in parliament near 30 years, either as a repreſentative for that county, or for Flintſhire, or for the borough of Thetford. In this venerable aſſembly he was ſoon diſtinguiſhed: and his powerful elocution and unbiaſſed integrity drew the attention of all parties. In 1713, he was choſen ſpeaker of the houſe of commons; which office, difficult at all times, but at that time more particularly ſo, he diſcharged with becoming dignity. All other honours and emoluments he declined. Having withdrawn himſelf by degrees from public buſineſs, he ſpent the remainder of his life in an honourable retirement amongſt his books and friends: and there prepared an elegant and correct edition of the works of Shakſpeare. This he made a preſent of to the univerſity of Oxford; and it was printed there 1744, in ſix volumes 4to. with elegant engravings, by Gravelot, at the expence of Sir Thomas. He died at his ſeat in Suffolk, April 5, 1746.

HANNEKEN (MENNON), a Lutheran clergyman, born at Blaxen in Oldenbourg in 1595. He was profeſſor of Morals, Theology, and the Oriental languages, at Marpurg. He wrote an Hebrew Grammar, and an expoſition of St. Paul's Epiſtle to the Epheſians. He died at Lubeck in 1671.

HANNEKEN (PHILIP LOUIS), eldeſt ſon of the preceding, was profeſſor of Eloquence and Hebrew at Gieſſen in 1663. He publiſhed a great variety of works principally on ſubjects of theological controverſy. He died at Wittenberg in 1706.

HANNIBALIANUS (FLAVIUS CLAUDIUS), nephew of Conſtantine, and the only one, of the whole ſeries of Roman princes in any age of the Empire, who was diſtinguiſhed by the title of king. The emperor aſſigned him the city of Cæſarea as his reſidence; and the provinces of Pontus, Cappadocia, and the leſs Armenia, as his kingdom. He was cruelly murdered by Conſtantius, the ſon and ſucceſſor of Conſtantine, notwithſtanding he had married the ſiſter of the emperor.

HANNO, king of the Ammonites. Ambaſſadors were ſent by David to compliment him on his acceſſion to the throne. Hanno's courtiers told him, that their men were ſpies, in conſequence of which he ſhaved their beards, and treated them otherwiſe with great indignity. But this coſt him his life and his crown; for, David deprived him of both.

HANNO, a Carthaginian general, employed by his countrymen to make the circuit of Africa, in conſequence of which he explored various regions, and made great geographical diſcoveries. Pliny and Plutarch ſeverally relate a curious anecdote of this Hanno. He had by much perſeverance ſo tamed a lion, that it followed him as a dog and carried his baggage. The Carthaginians thought that the man, who could accompliſh a thing ſeemingly ſo impoſſible as this, might ſucceed in whatever he undertook. They therefore baniſhed him, that he might not carry into execution any deſigns againſt the liberties of his country. Some ſuppoſed voyages of this man are publiſhed in the Oxford geographers.

HANNSACHS, a german poet, who publiſhed his works in five large folio volumes, among which ſome few and thinly-ſcattered rays of genius are to be found. He was a native of Nuremberg.

HANNEMAN (ADRIAN), a native of the Hague, and an eminent painter. He ſtudied the works of Vandyke; and was a favourite painter with Mary princeſs of Orange, daughter of Charles the Firſt. Many of his works are in England, but the moſt conſiderable abroad. Some of his performances are in the chamber of ſtate at the Hague.

HANWAY (JONAS), a benevolent and amiable character, born at Portſmouth in 1712. He was at a very early age bound apprentice to a merchant at Liſbon, and afterwards connected himſelf

himſelf with a mercantile houſe at Peterſburgh, in conſequence of which he was induced to make a journey into Perſia. On leaving Ruſſia with an independent fortune, he returned to his own country, and paſſed the remainder of his life as a private gentleman, honourably to himſelf and uſeful to the world. In 1753, he publiſhed an account of his travels through Ruſſia into Perſia, and back again through Ruſſia, Germany, and Holland. To this work alſo was added an account of the Revolutions of Perſia during the preſent century. His other publications are very numerous, moſt of them were well received, and all of them calculated to prove him an excellent citizen and liberal-minded man. The inſtitution of the Marine Society is to be attributed to his activity and benevolence, the uſefulneſs of which requires no panegyric, its trueſt praiſe is its extraordinary ſucceſs. This was the favourite object of Mr. Hanway's care; but, in 1758, he was alſo particularly inſtrumental in the eſtabliſhment of the Magdalen charity. His public ſpirit, and, above all, his diſintereſtedneſs were ſo conſpicuous, that a deputation of the principal merchants in London waited upon the earl of Bute, when prime miniſter, and repreſented to him that an individual like Mr. Hanway, who had done ſo much public good to the injury of his private fortune, was deſerving of ſome ſignal mark of the public eſteem. He was accordingly made a commiſſioner of the navy, a ſituation which he held more than twenty years, and, when he reſigned, he was allowed to retain the ſalary for life, on account of his known exertions in the cauſe of univerſal charity. To enumerate the various inſtances in which the benevolent character of his heart were ſucceſsfully exerted, would be no eaſy taſk. Sunday-ſchools in a great meaſure may look upon Mr. Hanway as their father; the chimney-ſweepers' boys are much indebted to his humanity; and perhaps there never was any public calamity in any part of the Britiſh empire which he did not endeavour to alleviate. So greatly and ſo univerſally was he reſpected, that when he died, in 1786, a ſubſcription of many hundred pounds was raiſed to erect a monument to his memory. Some may think ſo whimſical a circumſtance not worth recording; but Mr. Hanway was the firſt perſon who ventured to walk in the ſtreets of London with an umbrella; he, however, lived to ſee them brought into general uſe. The great character of his numerous works is a ſtrong maſculine ſpirit of good ſenſe, and a very chaſte ſimplicity. In his private life he was remarkable for the ſtricteſt integrity of conduct, and for a frankneſs and candour which naturally inſpired confidence. The number of his publications amounted to almoſt ſeventy,

which are enumerated by Mr. Pugh, a gentleman who wrote his life.

HARDING (Thomas), a famous divine, and the antagoniſt of biſhop Jewel, was born at Comb-Martin in Devonſhire, 1512. His ſchool education was at Wincheſter, whence he was removed to New-college, Oxford, and choſen fellow there in 1536. He was afterwards choſen Hebrew profeſſor of the univerſity by Henry VIII. and, as his religion probably kept pace with the king's, ſo being conſequently half reformed at Henry's death, Edward no ſooner aſcended the throne, than Harding became a very good Proteſtant. He was afterwards chaplain to the duke of Suffolk, father of Jane Grey: he had the honour to inſtruct this young lady in the then true religion; but, on the acceſſion of queen Mary, he immediately ſaw his error, and became a confirmed Papiſt. There is a curious epiſtle preſerved by Fox, ſaid to be written by lady Jane to Harding on his apoſtacy; but many are of opinion, and not without reaſon, that the violent flaming zeal, with the coarſe indelicate language of it, can never be the genuine effuſion of a mild and amiable young lady of ſeventeen. He had taken his degrees in arts: in 1554, he proceeded D. D. at Oxford, and was the year after made treaſurer of the cathedral of Saliſbury, as he had been a little before prebendary of Wincheſter. When Elizabeth came to the crown, being deprived of his preferment, he left the kingdom; and, having fixed his abode at Louvain in Flanders, he became, ſays Wood, "the target of Popery," in a warm controverſy with biſhop Jewel, againſt whom, between 1554 and 1567, he wrote ſeven pieces.

He was a man of parts and learning, and not an inelegant writer. Humphrey, in his "Life of Jewel," comparing him with his adverſary, ſays,—"in multis pares ſunt, & ambo doctrinæ & eloquentiæ gloria præcellentes," p. 142.

HARDINGE (Nicholas,) of Canbury, near Kingſton in Surrey, (brother of Caleb Hardinge, M. D. grandſon of Sir Robert Hardinge of King's Newton, in the county of Derby, Knt. and father of George Hardinge, eſq. of the Middle-Temple, barriſter, an eminent counſel, and of Henry, vicar of Kingſton) fellow of King's college, Cambridge, many years clerk of the houſe of commons, and at laſt member of parliament for Eye in Suffolk, and one of the ſecretaries of the treaſury. In December, 1732, he was appointed law reader to the duke of Cumberland, with a ſalary of 100l. He married in December, 1738, Jane ſecond daughter of Sir John Pratt, of Wildernels in Kent (chief juſtice of the Common Pleas), and ſiſter to the preſent lord Cam-

Camden; and died April 9, 1758. His library was ſold by auction in 1759. His "Dialogue in the Senate-houſe at Cambridge," is preſerved in the "Poetical Calendar," Vol. IX. p. 92, and his "Denhill Iliad," a poem occaſioned by the hounds running through lady Gray's gardens at Denhill in Eaſt-Kent, 1747, in the ſixth volume of the "Seleƈt Collection, 1780," p. 82. His Latin poems (in every meaſure and ſtyle) are much admired. Two of them are in the "Muſæ Anglicanæ," and another in the "Seleƈt Collection," Vol. VI. p. 87. He was a very diligent and able officer in both his departments; and thought one of the beſt claſſical ſcholars of his age, deeply verſed in the hiſtory, laws, and conſtitution, of England, on which he could expreſs himſelf with the greateſt preciſion. He obliged his friends with an engraving, by Mr. Vertue, of two views of the chapel of St. Mary, adjoining to the ſouth ſide of the parochial church of Kingſton upon Thames, in the county of Surrey, in which ſeveral Engliſh Saxon kings are ſaid to have been crowned, which was ruined in 1730 by the falling down of one of the pillars and arch next the church.

HARDION (James), a native of Tours, and member of the Academy of Inſcriptions, was a very accompliſhed ſcholar and critic. Many of his diſſertations are publiſhed in the "Memoirs of the Academy," and do the higheſt credit to his taſte, acuteneſs, and learning. He publiſhed alſo a "Treatiſe on French Poetry and Rhetoric," in three ſmall volumes, and a "Univerſal Hiſtory" in eighteen volumes. His works are much admired for their eloquence and ſtyle, and for erudition untinƈtured by pedantry. He died at Paris in 1766, aged eighty.

HARDOUIN (John), a French Jeſuit, eminent for his great parts, learning, and ſingularities of opinion, was born of obſcure parents, at Kimper in Bretagne, in 1647. He entered young in the ſociety of Jeſuits and devoted himſelf to the ſtudy of the belles lettres, the learned languages, hiſtory, philoſophy, and divinity. In 1684, he publiſhed, in 4to, a work, intituled, "Nummi antiqui populorum & urbium illuſtrati:" in which he often gave explications very ſingular, and as contrary to truth as to good ſenſe. The ſame year, in conjunction with Petavius, "Themiſtii Orationes xxxiii. cum notis," fol. The year following, in 5 vols. 4to, for the uſe of the Dauphin, "Plinii Hiſtoriæ naturalis libris xxxvii, interpretatione & notis illuſtrati." Hitherto he confined himſelf to profane learning, where his whimſies were not ſuppoſed capable of doing much harm; but now, to the great uneaſineſs of many good perſons, he was going to tamper with religious ſubjeƈts; and, in 1687, he publiſhed his book intituled,

"De Baptiſmo quæſtio triplex." Two years after appeared his "Antirrheticus de nummis antiquis coloniarum & municipiorum," in 4to; and alſo "S. Joannis Chryſoſtomi Epiſtola ad Cæſarium Monachum, notis ac diſſertatione de ſacramento altaris," in 4to. Le Clerc having made ſome reflections upon "St. Chryſoſtom's Letter to Cæſarius," Hardouin replied, in a piece printed in 1690, and intituled, "Défence de la Lettre de S. Jean Chryſoſtome, addreſſée à l'Auteur de la Bibliotheque Univerſelle:" to which Le Clerc returned an anſwer in the 19th volume of that work.

In 1693, he printed at Paris, in 2 vols. 4to, Chronologiæ ex nummis antiquis reſtitutæ proluſio, de nummis Herodiadum:" in which he opened more fully that ſtrange paradoxical ſyſtem, of which he had yet done little more than hint. He undertakes to prove from medals, that the greater part of thoſe authors, which have paſſed upon the moderns for ancient, were forged by ſome monks of the thirteenth century, who gave to them the ſeveral names of Homer, Plato, Ariſtotle, Plutarch, &c. Tertullian, Origen, Baſil, Auguſtin, &c. He only excepts out of this monkiſh manufacture the works of Cicero, Pliny's "Natural Hiſtory," Virgil's "Georgics," and Horace's "Satires and Epiſtles." Theſe he ſuppoſes the only genuine monuments of antiquity remaining, except ſome few Inſcriptions and Faſti: and with the aſſiſtance of theſe, he thinks, that theſe monks drew up and faſhioned all the other ancient writings, as Terence's "Plays," Livy's and Tacitus's "Hiſtories," Virgil's "Eneid," Horace's "Odes," &c. Nay, he puſhed this chimera ſo far, that he fancied he could ſee plainly enough that Æneas in Virgil was deſigned for Jeſus Chriſt, and Horace's miſtreſs Lalage for the Chriſtian religion. An abſurder ſyſtem never came out of the brain of man: however, he appears to have ſeriouſly believed it himſelf, and was perſuaded that his reaſons for it were clear and evident; though he would not publiſh them to the world, nor explain his ſyſtem, though he was frequently called upon ſo to do. This work was ſuppreſſed by public authority at Paris. He afterwards publiſhed "A Letter upon three Samaritan Medals;" "An Eſſay towards the reſtoring Chronology by Medals of Conſtantine's Age," and "A Chronology of the Old Teſtament, conformable to the vulgar Tranſlation, illuſtrated by ancient Medals:" all which books were likewiſe ſuppreſſed, on account of the parodoxes contained in them.

However, he continued ſtill in his opinion; for, in his letters, written to Monſ. Ballanfaux, and printed at Luxemburg in 1700, he ſpeaks of "an impious faction begun a long

long while ago, which ſtill ſubſiſts, and which by forging an infinite number of writings, that ſeem to breathe nothing but piety, appears to have no other deſign than to remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the antient writings, in "Diſſertations hiſtoriques ſur divers ſujets, Rot. 1707;" and in "Vindiciæ veterum Scriptorum contra J. Harduinum." La Croze imagined, that Hardouin advanced his notions in concert with the ſociety of Jeſuits, or at leaſt with his ſuperiors, in order to ſet aſide the ancient Greek and Latin ſacred and profane writers, and ſo leave all clear to infallibility and tradition only; but Le Clerc was of opinion, that there was no ground for this ſuppoſition. In 1700 there was publiſhed at Amſterſtam a volume in folio, intituled, "Joannis Harduini opera ſelecta, tum quæ jampridem Pariſiis edita nunc emendatiora & multo auctiora prodeunt, tam quæ nunc primum edita." Theſe ſelect works conſiſt of his "Nummi antiqui populorum & urbium illuſtrati;" "De Baptiſmo quæſtio triplex; edition of "St. Chryſoſtom's Letter to Cæſarius," with the diſſertation "De Sacramento Altaris;" "De nummis Herodiadum;" his "Diſcourſe on the Laſt Supper," which had been printed in 1693; a treatiſe in which he explains the medals of the age of Conſtantine; "Chronology of the old Teſtament, adjuſted by the Vulgate tranſlation, and illuſtrated by Medals;" "Letters to M. de Ballanfaux;" and other pieces. This volume made a great deal of noiſe, before it was publiſhed. The author had corrected what he thought proper in the works he had already publiſhed; and then put them into the hands of a bookſeller, who undertook to print them faithfully from the copy he had received. He began the impreſſion with the author's conſent, and was conſiderably advanced in it: when the clamour raiſed againſt the paradoxes in thoſe works obliged Hardouin to ſend an order to the bookſeller, to retrench the obnoxious paſſages. But the bookſeller refuſed to do it, and wrote an anſwer to him, alleging the reaſons of his refuſal: upon which was iſſued "A Declaration of the Father Provincial of the Jeſuits, and of the Superiors of their houſes at Paris, concerning a new Edition of ſome works of Father John Hardouin of the ſame Society, which has been actually made contrary to their will by the Sieur de Lorme, Bookſeller at Amſterdam, &c." At the bottom of this was Hardouin's recantation, which runs in theſe curious terms: "I ſubſcribe ſincerely to every thing contained in the preceding declaration; I heartily condemn in my writings what it condemns in them, and particularly what I have ſaid concerning an impious faction, which

had forged ſome ages ago the greateſt part of the eccleſiaſtical or profane writings, which have hitherto been conſidered as ancient. I am extremely ſorry that I did not open my eyes before in this point. I think myſelf greatly obliged to my ſuperiors in the ſociety, who have aſſiſted me in diveſting myſelf of my prejudices. I promiſe never to advance in word or writing any thing directly or indirectly contrary to my preſent recantation. And if hereafter I ſhall call in queſtion the antiquity of any writing either eccleſiaſtical or profane, which no perſon before ſhall have charged as ſuppoſititious, I will only do it by propoſing my reaſons in a writing publiſhed under my name, with the permiſſion of my ſuperiors, and the approbation of the public cenſors. In teſtimony of which I have ſigned, this 27th of December, 1708, J. Hardouin, of the ſociety of Jeſus."

Here we have a notable proof of the glorious latitude which Jeſuitical morality allowed its profeſſors; for, notwithſtanding this ſolemn proteſtation, nothing can be more certain, than that Hardouin never departed a tittle from his opinions; but, on the contrary, induſtriouſly cheriſhed and propagated them to the laſt moment of his life. Thus in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were diſperſed many paradoxical conceits, tending to ſupport his general ſyſtem: inſomuch, that Mr. Crevier and father Deſmolets of the Oratory thought themſelves obliged to point them out to the public, and to refute them. Notwithſtanding the clamour raiſed againſt this Jeſuit and his writings, he yet maintained his credit ſo well with the clergy of France, that they engaged him to undertake a new edition of "The Councils," and gave him a penſion for that purpoſe. It was printed, 1715, in 12 vols. folio, at the royal printing-houſe; but the ſale of it was prohibited by the parliament, who commiſſioned ſome doctors, among whom was the celebrated Dupin, to examine it. Theſe doctors gave in their report, that the edition ſhould either be ſuppreſſed, or at leaſt corrected in a great number of places; becauſe it contained many maxims injurious to the doctrines and diſcipline of the church in general, and to thoſe of the Gallican church in particular; and becauſe ſome very eſſential things were omitted, while others that were ſpurious were inſerted.

Father Hardouin died at Paris, September 3, 1729, in his eighty-third year; and after his death, a volume of his "Opuſcula" in folio was publiſhed by an anonymous friend. The largeſt and moſt ſingular of theſe is intituled, "Athei detecti;" among whom are to be found Janſenius, Malbranche, Thomaſin, Deſcartes, Regis, Arnaud, Nicole, Paſchal,

Paſchal, Queſnel; whoſe irreligion, no doubt, conſiſted chiefly in their being enemies to the Jeſuits. The ſociety, however, thought proper, in their "Mémoires de Trevoux," to diſown any concern in the publication of theſe "Opuſcula;" and affected to cenſure freely the errors contained in them.

A poſthumous work was publiſhed in 1766, under the title of "Joannis Harduini, Jeſuitæ, ad Cenſuram Scriptorum Veterum Prolegomena," with a valuable preface by Mr. Bowyer, to whom a curious Latin pamphlet was addreſſed on that occaſion by his friend the Rev. Cæſar De Miſſy.

We will conclude our account of this famous Jeſuit with a characteriſtic epitaph by M. de Boze.

"In expectatione judicii,
Hic jacet
Hominum paradoxotatos,
Natione Gallus, Religione Romanus:
Orbis litterati portentum:
Venerandæ antiquitatis cultor & deſtructor.
Docte febricitans,
Somnia & inaudita commenta
Vigilans edidit.
Scepticum pie egit,
Credulitate puer, audacia juvenis, deliriis ſenex."

HARDWICKE (PHILIP YORKE, earl of), was born at Dover in Kent, December 1, 1690; and educated under Mr. Samuel Morland, of Bethnal-Green, in claſſical and general learning, which he ever cultivated amidſt his higheſt employments. He ſtudied the law in the Middle Temple; and, being called to the bar in 1714, he ſoon became very eminent in his profeſſion. In 1718, he ſat in parliament as member for Lewes in Suſſex; and, in the two ſucceſſive parliaments, for Seaford. March 1719-20, he was promoted to the office of ſolicitor-general, by the recommendation of the lord chancellor Parker: an obligation he never forgot, returning it by all poſſible marks of perſonal regard and affection. The trial of Mr. Layer at the king's bench for high treaſon, November, 1722, gave him an opportunity of ſhewing his abilities: his reply, in which he ſummoned up late at night the evidence againſt the priſoner, and anſwered all the topics of defence, being juſtly admired as one of the ableſt performances of that kind extant. About the ſame time, he gained much reputation in parliament, by opening the bill againſt Kelly, who had been principally concerned in biſhop Atterbury's plot, as his ſecretary. February, 1723-4, he was appointed attorney-general; in the execution of which important office, he was remarkable for his candour and lenity.

nity. As an advocate for the crown, he ſpoke with the veracity of a witneſs and a judge: and, though his zeal for juſtice and the due courſe of law was ſtrong, yet his tenderneſs to the ſubject, in the court of exchequer, was ſo diſtinguiſhed, that upon a particular occaſion, in 1733, the houſe of commons aſſented to it with a general applauſe. He was unmoved, by fear or favour, in what he thought right and legal; and often debated and voted againſt the court, in matters relating to the South-Sea company, when he was ſolicitor; and, in the affair of lord Derwentwater's eſtate, when he was attorney-general. Upon the reſignation of the great ſeal by Peter lord King, in October, 1733, Sir Philip Yorke was appointed lord chief-juſtice of the king's bench. He was ſoon after raiſed to the dignity of a baron of this kingdom, with the title of lord Hardwicke, baron of Hardwicke, in the county of Glouceſter, and called to the cabinet council. The ſalary of chief-juſtice of the king's bench, being thought not adequate to the weight and dignity of that high office, was raiſed, on the advancement of lord Hardwicke to it, from 2000 l. to 4000 l. per ann. to the chief-juſtice and his ſucceſſors; his lordſhip refuſing to accept the augmentation of it: and the adjuſtment of the two vacancies of the chancery and king's bench (which happened at the ſame time) between his lordſhip and lord Talbot, upon terms honourable and ſatisfactory to both, was thought to do as much credit to the wiſdom of the crown, in thoſe days, as the harmony and friendſhip, with which they co-operated in the public ſervice, did honour to themſelves. In the midſt of the general approbation, with which he diſcharged his office there, he was called to that of lord high chancellor, on the deceaſe of lord Talbot, February 17, 1736-7.

The integrity and abilities with which he preſided in the court of chancery, during the ſpace of almoſt twenty years, appears from this remarkable circumſtance, that only three of his decrees were appealed from, and even thoſe were afterwards affirmed by the houſe of lords. After he had executed that high office about ſeventeen years, in times and circumſtances of accumulated difficulty and danger, and had twice been called to the exerciſe of the office of lord high ſteward, on the trials of peers concerned in the rebellion; he was, April 1754, advanced to the rank of an earl of Great Britain, with the titles of viſcount Royſton, and earl of Hardwicke. This favour was conferred unaſked, by his ſovereign, who treated him through the whole of his reign with particular eſteem and confidence, and always ſpoke of him in a manner which ſhewed, that he ſet as high a value on the man as on the miniſter. His reſignation of the great ſeal, in November,

vember, 1756, gave an univerſal concern to the nation, however divided at that time in other reſpects. But he ſtill continued to ſerve the public in a more private ſtation; at council, at the houſe of lords, and upon every occaſion where the courſe of public buſineſs required it, with the ſame aſſiduity as when he filled one of the higheſt offices in the kingdom. He always felt and expreſſed the trueſt affection and reverence for the laws and conſtitution of his country: this rendered him as tender of the juſt prerogatives inveſted in the crown, for the benefit of the whole, as watchful to prevent the leaſt incroachment upon the liberty of the ſubject. The part which he acted in planning, introducing, and ſupporting, the "Bill for aboliſhing the heretable Juriſdictions in Scotland," and the ſhare which he took, beyond what his department required of him, in framing and promoting the other bills relating to that country, aroſe from his zeal to the Proteſtant ſucceſſion, his concern for the general happineſs and improvement of the kingdom, and for the preſervation of this equal and limited monarchy; which were the governing principles of his public conduct through life. And theſe, and other bills which might be mentioned, were ſtrong proofs of his talents as a legiſlator. In judicature, his firmneſs and dignity were evidently derived from his conſummate knowledge and talents; and the mildneſs and humanity, with which he tempered it, from the beſt heart. He was wonderfully happy in his manner of debating cauſes upon the bench. His extraordinary diſpatch of the buſineſs of the court of chancery, increaſed as it was in his time, beyond what had been known in any former, was an advantage to the ſuitor, inferior only to that ariſing from the acknowledged equity, perſpicuity, and preciſion, of his decrees. The manner in which he preſided in the houſe of lords added order and dignity to that aſſembly, and expedition to the buſineſs tranſacted there. His talents, as a ſpeaker in the ſenate as well as on the bench, were univerſally admired: he ſpoke with a natural and manly eloquence, without falſe ornaments or perſonal invectives; and, when he argued, his reaſons were ſupported and ſtrengthened by the moſt appoſite caſes and examples which the ſubject would allow. His manner was graceful and affecting; modeſt, yet commanding; his voice peculiarly clear and harmonious, and even loud and ſtrong, for the greater part of his time. With theſe talents for public ſpeaking, the integrity of his character gave a luſtre to his eloquence, which thoſe who oppoſed him felt in the debate, and which operated moſt powerfully on the minds of thoſe who heard him with a view to information and conviction.

Convinced of the great principles of religion, and ſteady in his practice of the duties of it, he maintained a reputation of virtue, which added dignity to the ſtations which he filled, and authority to the laws which he adminiſtered. His attachment to the national church was accompanied with a full conviction, that a tender regard to the Rights of conſcience, and a temper of lenity and moderation, are not only right in themſelves, but moſt conducive in their conſequences to the honour and intereſt of the church. The ſtrongeſt recommendation to him of the clergy, to the eccleſiaſtical preferments in his diſpoſal, was their fitneſs for the diſcharge of the duties of their profeſſion. And that reſpectable body owes a particular obligation to his lordſhip, and his predeceſſor lord Talbot, for the oppoſition which they gave in the houſe of lords to the "Act for the more eaſy recovery of Tithes, Church-rates, and other eccleſiaſtical Dues, from the People called Quakers," which might have proved of dangerous conſequences to the rights and property of the clergy; though it had paſſed the other houſe, and was known to be powerfully ſupported. Many facts and anecdotes which do him honour may be recollected and ſet down, when reſentments, partialities, and conteſts, are forgot.

The amiableneſs of his manners, and his engaging addreſs, rendered him as much beloved by thoſe who had acceſs to him as he was admired for his great talents by the whole nation. His conſtitution, in the earlier part of his life, did not ſeem to promiſe ſo much health and vigour as he afterwards enjoyed, for a longer period than uſually falls to the ſhare of men of more robuſt habit of body. But his care to guard againſt any exceſſes ſecured to him an almoſt uninterrupted tenour of health: and his habitual maſtery of his paſſions gave him a firmneſs and tranquillity of mind unabated by the fatigues and anxieties of buſineſs; from the daily circle of which, he roſe, to the enjoyment of the converſation of his family and friends, with the ſpirits of a perſon entirely vacant and diſengaged. Till the latter end of his ſeventy-third year, he preſerved the appearance and vivacity of youth in his countenance, in which the characters of dignity and amiableneſs were remarkably united: and he ſupported the tedious diſorder which proved fatal to him, and which was of the dyſenteric kind, with an uncommon reſignation, and even chearfulneſs, till the cloſe of life. He died, in his ſeventy-fourth year, at his houſe in Groſvenor-ſquare, March 6, 1764. His body lies interred at Wimple in Cambridgeſhire, by that of his lady, Margaret, daughter of Charles Cocks, Eſq. of Worceſterſhire, and niece of lord-chancellor Sommers.

HARDY

HARDY (Alexander), a French dramatiſt, wrote an incredible number of pieces for the theatre, ſome ſay ſo many as ſix hundred, and ſome even more. Of theſe however no more remain than forty-one, which were publiſhed by himſelf in ſix volumes octavo. He had a remarkable facility in writing; and it was ſaid that he would write two thouſand lines in twenty-four hours: in three days his play was compoſed, learned, and acted. He certainly had conſiderable talents, but, as he was very neceſſitous and compelled to write againſt time, his abilities had not fair ſcope. He was the firſt French dramatiſt who introduced the cuſtom of being paid for his pieces. He died at Paris in 1630.

HARDY (Charles), was the grandſon of a diſtinguiſhed naval commander in the reign of Queen Anne. He was a gallant and able officer; and, paſſing through the different ranks of his profeſſion with the higheſt reputation, was, in 1779, appointed commander in chief of the grand Weſtern ſquadron. He died of an inflammation in his bowels in the ſame year at Spithead.

HARE (Dr. Francis), an Engliſh biſhop, of whoſe birth we have no particulars, was bred at Eton ſchool, and from that foundation became a fellow of King's college, Cambridge; where he had the tuition of the marquis of Blandford, only ſon of the illuſtrious duke of Marlborough, who appointed him chaplain general to the army. He afterwards obtained the deanery of Worceſter, and thence was promoted to the biſhopric of Chicheſter, which he held with the deanery of St. Paul's to his death, which happened in 1740. He was diſmiſſed from being chaplain to George I. in 1718, by the ſtrength of party prejudices, in company with Dr. Moſs and Dr. Sherlock, perſons of diſtinguiſhed rank for parts and learning.

About the latter end of queen Anne's reign he publiſhed a remarkable pamphlet, intituled, "The Difficulties and Diſcouragements which attend the Study of the Scriptures, in the Way of private Judgement:" in order to ſhew, that, ſince ſuch a ſtudy of the Scriptures is an indiſpenſable duty, it concerns all Chriſtian ſocieties to remove, as much as poſſible, thoſe diſcouragements. In this work, his manner appeared to be ſo ludicrous, that the convocation fell upon him, as if he were really againſt the ſtudy of the holy Scriptures: and Whiſton ſays, that, finding this piece likely to hinder that preferment he was ſeeking, he aimed to conceal his being the author. The ſame writer charges him with being ſtrongly inclined to Scepticiſm; that he talked ludicrouſly of ſacred matters; and that he would offer to lay wagers, about the fulfilling of Scripture prophecies. But the

principal

principal ground for theſe invidious inſinuations ſeems to be, that, though he never *denied* the genuineneſs of the apoſtolical conſtitutions (of which by the bye he procured for Whiſton the collation of two Vienna MSS.), yet "he was not firm believer enough, nor ſerious enough in Chriſtianity, to hazard any thing in this world for their reception." He publiſhed many pieces againſt biſhop Hoadly, in the Bangorian controverſy, as it is called; and alſo other learned works, which were collected after his death, and publiſhed in four volumes, 8vo. 2. An edition of "Terence," with notes, in 4to. 3. "The Book of Pſalms in the Hebrew, put into the original poetical Metre," 4to. In this laſt work, he pretends to have diſcovered the Hebrew metre, which was ſuppoſed to be irretrievably loſt. But his hypotheſis, though defended by ſome, yet has been confuted by ſeveral learned men, particularly by Dr. Lowth in his "Metricæ Hareanæ brevis confutatio," annexed to his lectures "De Sacrâ Poeſi Hebræorum."

HARIOT (Thomas), an eminent mathematician, was born at Oxford, or, as Anthony Wood expreſſes it, "tumbled out of his mother's womb in the lap of the Oxonian Muſes," in 1560. Having been inſtructed in grammar-learning in that city, he became a commoner of St. Mary-hall, where he took the degree of B. A. in 1579. He had then ſo diſtinguiſhed himſelf, by his uncommon ſkill in mathematics, as to be recommended ſoon after to Sir Walter Raleigh as a proper preceptor to him in that ſcience. Accordingly, that noble knight became his firſt patron, took him into his family, and allowed him a handſome penſion. In 1585, he was ſent over by Sir Walter with his firſt colony to Virginia; where, being ſettled, he was employed in diſcovering and ſurveying that country, in obſerving what commodities it produced, together with the manners and cuſtoms of its inhabitants. He publiſhed an account of it under this title, "A brief and true Report of the Newfoundland of Virginia;" which was reprinted in the third voyage of Hakluyt's "Voyages." Upon his return to England, he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who "finding him," ſays Wood, "to be a gentleman of an affable and peaceable nature, and well read in the obſcure parts of learning," allowed him a yearly penſion of 120l. About the ſame time, Robert Hues, well known by his "Treatiſe upon the Globes," and Walter Warner, who is ſaid to have communicated to the famous Harvey the firſt hint concerning the circulation of the blood, being both of them mathematicians, received penſions from him of

leſs

leſs value. So that in 1606, when the earl was committed to the Tower for life, Hariot, Hues, and Warner, were his conſtant companions, and were uſually called the earl of Northumberland's Magi. They had a table at the earl's charge, who did conſtantly converſe with them, to divert the melancholy of his confinement; as did alſo Sir Walter Raleigh, who was then in the Tower. Hariot lived for ſome time at Sion-college, and died in London, July 2, 1621, of a cancer in his lip. He was univerſally eſteemed on account of his learning. When he was but a young man, he was ſtyled by Mr. Hakluyt "Juvenis in diſciplinis mathematicis excellens;" and by Camden, "Mathematicus inſignis." A MS. of his, intituled "Ephemeris Chryrometrica," is preſerved in Sion-college library; and his "Artis Analyticæ Praxis" was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes is ſaid to have been obliged to this book for a great many of his improvements in algebra.

As to his religion, Wood ſays, that, "notwithſtanding his great ſkill in mathematics, he had ſtrange thoughts of the Scripture, always undervalued the old ſtory of the Creation of the World, and could never believe that trite poſition, 'Ex nihilo nihil fit.' He made a Philoſophical Theology, wherein he caſt off the Old Teſtament, ſo that conſequently the New would have no foundation. He was a Deiſt, and his doctrine he did impart to the earl, and to Sir Walter Raleigh, when he was compiling the 'Hiſtory of the World,' and would controvert the matter with eminent divines of thoſe times: who therefore, having no good opinion of him, did look on the manner of his death, as a judgement upon him for thoſe matters, and for nullifying the Scripture." Wood mentions no authority for this aſſertion: and we may obſerve, that Hariot aſſures us himſelf, that when he was with the firſt colony ſettled in Virginia, in every town where he came, "he explained to them the contents of the Bible, &c. And though I told them," ſays he, "the book materially and of itſelf was not of ſuch virtue as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiſs it, to hold it to their breaſts and heads, and ſtroke over all their bodies with it, to ſhew their hungry deſires of that knowledge which was ſpoken of." To which we may add, that, if Hariot was reputed a Deiſt, it is by no means probable that Dr. Corbet, an orthodox divine, and ſucceſſively biſhop of Oxford and Norwich, ſending a poem, dated December 9, 1618, to Sir Thomas Ayleſbury, when the comet appeared, ſhould ſpeak of

"——— Deep Hariot's mine,
"In which there is no droſs, but all refine."

Laſtly,

Laſtly, it is very unlikely that his noble executors, Sir Thomas Ayleſbury and Robert Sidney, viſcount Liſle, would have ſuffered an inſcription to be engraved upon his monument in St. Chriſtopher's church, which might have been contradicted by all the town, if it had been falſe, and which, upon the ſuppoſition of his being an infidel, would have been ridiculous:

"Qui omnes ſcientias calluit, & in omnibus excelluit:
"Mathematicis, Philoſophicis, Theologicis,
"Veritatis indagator ſtudioſiſſimus,
"Dei Triniunius cultor piiſſimus."

HARLEY (ROBERT), afterwards earl of Oxford and earl Mortimer, and lord high treaſurer in the reign of queen Anne, was eldeſt ſon of Sir Edward Harley, and born at London, in Bow-ſtreet, Covent Garden, December 5, 1661. He was educated under the Rev. Mr. Birch, at Shilton, near Burford, Oxfordſhire, which, though a private ſchool, was remarkable for producing at the ſame time a lord high treaſurer, viz. lord Oxford; a lord high chancellor, viz. lord Harcourt; a lord chief juſtice of the Common pleas, viz. lord Trevor; and ten members of the Houſe of Commons, who were all contemporaries, as well at ſchool as in parliament. Here he laid the foundation of that extenſive knowledge and learning, which rendered him afterwards ſo conſpicuous in the world. At the Revolution, Sir Edward Harley, and this his eldeſt ſon, raiſed a troop of horſe at their own expence; and, after the acceſſion of king William and queen Mary, he was firſt choſen member of parliament for Tregony in Cornwall, and afterwards ſerved for the town of Radnor, till he was called to the Houſe of Lords. In 1690, he was choſen by ballot one of the nine members of the Houſe of Commons, commiſſioners for ſtating the public accounts; and alſo one of the arbitrators for uniting the two India companies. In 1694, the Houſe of Commons ordered Mr. Harley, November 19, to prepare and bring in a bill "For the frequent meeting and calling of parliaments;" which he accordingly did upon the 22d, and it was received and agreed to by both houſes, without any alteration or amendment. On February 11, 1701-2, he was choſen ſpeaker of the Houſe of Commons; and that parliament being diſſolved the ſame year by king William, and a new one called, he was again choſen ſpeaker December 31 following, as he was in the firſt parliament called by queen Anne.

April 17, 1704, he was ſworn of her majeſty's privy-council; and, May 18th following, ſworn in council one of the

principal ſecretaries of ſtate, being alſo ſpeaker of the Houſe of Commons at the ſame time. In 1706, he was appointed one of the commiſſioners for the treaty of union with Scotland, which took effect; and reſigned his place of principal ſecretary of ſtate in February 1707-8. Auguſt 10, 1710, he was conſtituted one of the commiſſioners of the treaſury, alſo chancellor and under-treaſurer of the exchequer. On the 8th of March following, he was in great danger of his life; the marquis of Guiſcard, a french papiſt, then under examination of a committee of the privy council at Whitehall, ſtabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiſcard was impriſoned, and died in Newgate the 17th of the ſame month: whereupon an act of parliament paſſed, making it felony, without benefit of clergy, to attempt the life of a privy counſellor in the execution of his office; and a clauſe was inſerted "To juſtify and indemnify all perſons, who in aſſiſting in defence of Mr. Harley, chancellor of the exchequer, when he was ſtabbed by the ſieur de Guiſcard, and in ſecuring him, did give any wound or bruiſe to the ſaid ſieur de Guiſcard, whereby he received his death." The wound Mr. Harley had received confined him ſome weeks; but the houſe being informed that it was almoſt healed, and that he would in a few days come abroad, reſolved to congratulate his eſcape and recovery; and accordingly, upon his attending the houſe on the 26th of April, the ſpeaker addreſſed him in a very reſpectful ſpeech, to which Mr. Harley returned as reſpectful an anſwer. They had before addreſſed the queen on this alarming occaſion.

In 1711, queen Anne, to reward his many eminent ſervices, was pleaſed to advance him to the peerage of Great Britain, by the ſtyle and titles of baron Harley of Wigmore, in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of iſſue male of his own body, to the heirs male of Sir Robert Harley, knight of the Bath, his grandfather. May 29, 1711, he was appointed lord high treaſurer of Great Britain; and, Auguſt 15th following, at a general court of the South-Sea company, he was choſen their governor, as he had been their founder and chief regulator. October 26, 1712, he was elected a knight companion of the moſt noble order of the garter. July 27, 1714, he reſigned his ſtaff of lord high-treaſurer of Great Britain, at Kenſington, into the queen's hand, ſhe dying upon the 1ſt of Auguſt following. June 10, 1715, he was impeached by the Houſe of Commons of high-treaſon, and high crimes and miſdemeanors; and, on July the 16th, was committed to the tower by the Houſe of Lords, where he ſuffered con-

finement till July 1, 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married. Pope has celebrated his memory in the following lines:

"A ſoul ſupreme, in each hard inſtance tried,
Above all pain, all anger, and all pride,
The rage of power, the blaſt of public breath,
The luſt of lucre, and the dread of death."

From our account of this noble lord, he muſt naturally paſs for a very great as well as good man; yet he has been repreſented by others as very remote from either greatneſs or goodneſs; and particularly by the late lord Bolingbroke, in his curious "Letter to Sir William Windham," where the portrait given of him is not only mean, but odious. However, as it is but reaſonable to ſuppoſe, that lord Oxford had his allay of infirmities, notwithſtanding the fine things that were ſaid of him, and the honours that were done to him; ſo, on the other hand, it is as reaſonable not to believe all that contemporary miniſters ſay of each other, and eſpecially when they have quarrelled. He was a great encourager of learning, and not only ſo, but the greateſt collector in his time of all curious books in print and manuſcript, eſpecially thoſe concerning the hiſtory of his own country, which were preſerved and much augmented by the earl his ſon. He was alſo a man of taſte and letters himſelf; and under this character we find a propoſal addreſſed to him by Dr. Swift, "for correcting, improving, and aſcertaining the Engliſh tongue."

HARMER (THOMAS), a diſſenting miniſter at Waterfield, in Suffolk; was much and deſervedly eſteemed in the literary world. His moſt important and valuable work was, "Obſervations on Paſſages of Scripture," in four volumes, octavo. This has gone through different editions, and, as the author had the advantage of Sir John Claudius's manuſcripts, great light is thrown on his performances, not only on ſcripture, but on the manners of the Eaſt. Mr. Harmer alſo publiſhed "Notes on Solomon's Song." He was eminently diſtinguiſhed for his accompliſhments in oriental learning, and for his ſkill in the ſtudy of antiquities. He died at an advanced age in 1788.

HARMODIUS, the friend of Ariſtogiton, who in conjunction delivered their country from the tyranny of the Piſiſtratidæ. They received immortal honour from their fellow-citizens; and have been celebrated in every age and country where the value of liberty was known. See an account of thoſe deliverers of their country in Herodotus—Beloe's Tranſlation, Vol. II. p. 420.

HAROLD,

HAROLD, ſucceſſor to the crown of England, at the death of Edward the Confeſſor. It was in his reign that William the firſt, actuated by courage, reſentment, and ambition, invaded England with his Norman army. Harold gave him battle in perſon, and the Engliſh and Normans prepared for this important deciſion at Haſtings. This terminated in favour of William; for, Harold was ſlain by an arrow as he was combating with great bravery at the head of his troops. With this prince terminated the authority of the anglo-ſaxon monarchs, who had governed England for the ſpace of ſix hundred years.

HARPALUS, a great aſtronomer, who flouriſhed about 480 years before Chriſt. He corrected the cycle of eight years, invented by Cleoſtratus, and in its ſtead propoſed a new one of nine years, in which he ſuppoſed that the ſun and moon returned to the ſame point; but this cycle of Harpalus was afterwards altered by Meton, who added ten years to it.

HARPOCRATION (Valerius), an ancient rhetorician of Alexandria, has left us an excellent "Lexicon upon the ten Orators of Greece;" for that is the title uſually given to it, though Meurſius will have it, that the author inſcribed it only λεξεις; and he is followed, in this opinion, by James Gronovius. Harpocration ſpeaks in this work, with much ſeeming exactneſs, of magiſtrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in ſhort, which has been ſaid to the glory of this people by their orators. Aldus firſt publiſhed this Lexicon in greek at Venice, 1603, in folio; many learned men, as Meurſius, Mauſſac, Valeſius, have laboured upon it; and James Gronovius gave an edition of it at Leyden, 1696, in 4to.

HARRINGTON (Sir John), an ingenious Engliſh poet, was the ſon of John Harrington, Eſq. who was impriſoned in the tower, under queen Mary, for holding a correſpondence with the lady Elizabeth, with whom he continued in great favour to the time of his death. Sir John was born at Kelſton, near Bath, in Somerſetſhire, and had queen Elizabeth for his godmother. He was inſtructed in claſſical learning at Eton-ſchool, and from removed to Cambridge, where he took the degree of M. A. Before he was thirty, he publiſhed a tranſlation of Arioſto's "Orlando Furioſo," by which he gained a conſiderable reputation, and for which he is now principally known. He was knighted in the field by the earl of Eſſex, which gave much offence to the queen, who was ſparing of ſuch honours, and choſe to confer them herſelf. In the reign of James, he was created knight of the Bath; and,

being a courtier, preſented a MS. to prince Henry, levelled chiefly againſt the married biſhops, which was intended only for the private uſe of his royal highneſs; but, being publiſhed afterwards, created great clamour, and made ſeveral of the clergy ſay, that his conduct was of a piece with his doctrines; ſince he, together with Robert earl of Leiceſter, ſupported Sir Walter Raleigh in his ſuit to queen Elizabeth for the manor of Banwell, belonging to the biſhopric of Bath and Wells; on a preſumption, that the Right Rev. Incumbent had incurred a *præmunire*, by marrying a ſecond wife. Wood's account of it is this: "That Sir John Harrington, being minded to obtain the favour of prince Henry, wrote a diſcourſe for his private uſe, intituled, 'A brief View of the State of the Church of England, as it ſtood in Queen Elizabeth's and King James's Reign, to the year 1608.' This book is no more than a character and hiſtory of the biſhops of thoſe times, and was written to the ſaid prince Henry, as an additional ſupply to the Catalogue of Biſhops of Dr. Francis Godwin, upon occaſion of that proverb."

'Henry the eighth pulled down monks and their cells,
Henry the ninth ſhall pull down biſhops and their bells.'

"In the ſaid book the author Harrington doth, by imitating his godmother, queen Elizabeth, ſhew himſelf a great enemy to married biſhops, eſpecially to ſuch as had been married twice; and many things therein are ſaid of them, that were by no means fit to be publiſhed, being written only for private uſe. But ſo it was, that the book coming into the the hands of one John Chetwind, grandſon by a daughter to the author, a perſon deeply principled in preſbyterian tenets, did, when the preſs was open, print it at London in 1653; and no ſooner was it publiſhed, and came into the hands of many, but it was exceedingly clamoured at by the loyal and orthodox clergy, condemning him that publiſhed it."

We have not been able to fix the time of Sir John Harrington's birth, nor are we more certain about that of his death; but, as the former may be moſt probably placed about the middle of queen Elizabeth's reign, ſo we think the latter might happen towards the latter end of king James's. We will ſubjoin an epigram, as a ſpecimen of his poetry; ſince his productions in this way are not every day to be met with.

"In Cornutum.

What curl'd pale youth is he that ſitteth there,
So near my wife, and whiſpers in her ear,

And takes her hand in his, and ſoft doth wring her,
Sliding her ring ſtill up and down her finger?
Sir, 'tis a proctor, ſeen in both the laws,
Retained by her in ſome important cauſe;
Prompt and diſcreet both in his ſpeech and action,
And doth her buſineſs with great ſatisfaction.
And think'ſt thou ſo? a horn-plague on thy head!
Art thou ſo like a fool, and wittol led,
To think he doth the buſineſs of thy wife?
He doth thy buſineſs, I dare lay my life."

A miſcellaneous collection of Harrington's works, in proſe and verſe, was publiſhed by the Rev. Henry Harrington, under the title of "Nugæ Antiquæ," which contains many curious things. Sir John had formed a plan for the hiſtory of his own times, but he did not live to execute it. He died in 1612, at the age of fifty-one.

HARRINGTON (JAMES), an eminent political writer, was born in January 1611; being the eldeſt ſon of Sir Sapcote Harrington, and Jane the daughter of Sir William Samuel of Upton, in Northamptonſhire, the place of his nativity. When he had made a progreſs in claſſical learning, he was admitted in 1629 a gentleman-commoner of Trinity-college, in Oxford, and placed under Mr. Chillingworth, who had lately been elected fellow of that college; from whom he might poſſibly acquire ſome portion of that ſpirit of reaſoning and thinking for himſelf, which afterwards ſhone forth ſo conſpicuouſly in his writings. About three years after, his father died; upon which he left the univerſity, and began to think of travelling, having previouſly furniſhed himſelf with the knowledge of ſeveral foreign languages for that purpoſe. His firſt ſtep was into Holland, then the principal ſchool of martial diſcipline; and, what may be ſuppoſed to have affected him more ſenſibly, a country wonderfully flouriſhing, under the auſpices of liberty, commerce, ſtrength, and grandeur. Here it is probable that he began to make government the ſubject of his meditations; for, he was often heard to ſay, that, "before he left England, he knew no more of anarchy, monarchy, ariſtocracy, democracy, oligarchy, or the like, than as hard words, whoſe ſignification he found in his dictionary." On coming into the Netherlands, he entered a volunteer, and ſo continued ſome months, in lord Craven's regiment; during which time, being much at the Hague, he had the farther opportunity of accompliſhing himſelf in two courts; namely, thoſe of the prince of Orange, and the queen of Bohemia, daughter of our James I. who was then a fugitive in Holland. He was taken into great favour by this princeſs, and alſo by the

prince elector, whom he attended to Copenhagen, when his highneſs paid a viſit to the king of Denmark; and, after his return from travelling, was entruſted by him with the affairs of the palatinate, ſo far as they were tranſacted at the Britiſh court.

He ſtayed, however, but a ſhort time in Holland; no temptations or offers could divert or reſtrain him from the reſolution he had formed to travel, and therefore, taking Flanders in his way, he ſet out on a tour through part of Germany, France, and Italy. While he was at Rome, the pope performed the ceremony of conſecrating wax-lights on Candlemas-day. When his holineſs had ſanctified theſe torches, they were diſtributed among the people, who fought for them very eagerly. Harrington was deſirous to have one of them; but, perceiving that it was not to be obtained without kiſſing the pope's toe, he declined to accept it on ſuch a condition. His companions were not ſo ſcrupulous, and when they came home ſpoke of his ſqueamiſhneſs to the king. The king told him, "he might have done it only as a piece of reſpect to a temporal prince;" but Harrington replied, that "ſince he had the honour to kiſs his majeſty's hand, he thought it beneath him to kiſs any other prince's foot." He is ſaid to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal cauſes, and to finiſh only with mankind. Here he cultivated an acquaintance with all the men of letters, and furniſhed himſelf with the moſt valuable books in the italian tongue, ſuch eſpecially as were written upon politics and government.

After having thus ſeen Italy, France, the Low-countries, Denmark, and ſome parts of Germany, he returned home to England, perfectly accompliſhed. In the beginning of the civil war, 1642, he manifeſtly ſided with the parliament, and endeavoured to get a ſeat in the houſe, but could not. His inclination to letters kept him from ſeeking public employments, ſo that we hear no more of him till 1646; when attending out of curioſity the commiſſioners, appointed by parliament to bring Charles I. from Newcaſtle nearer to London, he was by ſome of them named to wait on his majeſty, as a perſon known to him before, and engaged to no party or faction. The king approved the propoſal, and Harrington entered on the ſtation of a domeſtic; but would never preſume to come into his preſence, except in public, till he was particularly commanded by the king, and made one of the grooms of the bed-chamber, as he was in May 1647. He had the good fortune to pleaſe the king much: "His Majeſty loved his company," ſays Wood, "and finding him to be an ingenious

ous man, chose rather to converse with him, than with others of his chamber. They had often," says he, "discourses concerning government: but, when they happened to talk of a commonwealth, the king seemed not to endure it." Harrington conceived a high notion of the king, finding him to be a different person from what he had been represented, as to parts, morals, religion, &c. and therefore, after the king was removed out of the Isle of Wight to Hurst-castle, in Hampshire, was forcibly turned out of his service, because he vindicated some of his majesty's arguments against the parliament commissioners at Newport, and thought his concessions more satisfactory than they did. There is no ground to imagine that he saw the king any more, till the day he was brought to the scaffold; whither Harrington found means to accompany him, and where, or a little before, he received a token of his majesty's affection. The king's execution affected him extremely. He often said, "nothing ever went nearer him; and that his grief on that account was so great as to bring a disorder upon him."

After the king's death, he was observed to keep much in his library, and more retired than usual, which his friends attributed to discontent and melancholy. But, to convince them that this was not the cause of his retirement, he produced a copy of his "Oceana;" which "he had been writing," he said, "not only because it was agreeable to the studies which he pursued, but because, if ever it should be the fate of England to be, like Italy of old, overrun by a barbarous people, or to have its government and records destroyed by some merciless conqueror, they might not be then left to their own invention in framing a new government." This "Oceana" is a kind of political romance, in imitation of Plato's "Atlantic Story," where, by Oceana, Harrington means England; exhibiting a plan of republican government, which he would have had erected here, in case these kingdoms had formed themselves into a genuine commonwealth. This work, however, as it reflected severely upon Oliver's usurpation, met with many difficulties in the publishing; for, it being known to some of the courtiers that it was printing, they hunted it from one press to another, till at last they found it, and carried it to Whitehall. All the solicitations he could make were not able to retrieve his papers, till he bethought himself of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that it contained nothing prejudicial to her father's government, got them restored to him. He printed it in 1656, and dedicated it, as he promised lady Claypole, to her father; who, it is said, perused it, but declared, agreeable to his principles of policy, that

"the gentleman muſt not think to cheat him of his power and authority; for that what he had won by the ſword, he would not ſuffer himſelf to be ſcribbled out of."

This work was no ſooner publiſhed, than many undertook a refutation of it. This occaſioned him to reply, and to explain his ſcheme, in ſeveral ſucceſſive pieces; which however we will not ſtay to enumerate here, becauſe they are ſo eaſy to be ſeen in the collection of his works. In the mean time, he not only endeavoured to propagate his republican notions by writing, but, for the more effectually advancing a cauſe, of which he was enthuſiaſtically enamoured, he formed a ſociety of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee-houſe, in New Palace-yard, Weſtminſter, and were called the Rota. Wood has given a very particular account of this aſſociation, or gang, as he calls them. "Their diſcourſes about government," ſays he, "and of ordering a commonwealth, were the moſt ingenious and ſmart that ever were heard; for the arguments in the parliament-houſe were but flat to thoſe. This gang had a balloting-box, and balloted how things ſhould be carried by way of eſſay; which not being uſed, or known in England before on this account, the room was every evening very full. The doctrine there inculcated was very taking; and the more, becauſe as to human foreſight there was no poſſibility of the king's return. The greateſt part of the parliament-men hated this rotation and balloting, as being againſt their power: eight or ten were for it, who propoſed it to the houſe, and made it out to the members, that, except they embraced that ſort of government, they muſt be ruined. The model of it was, that the third part of the ſenate or houſe ſhould rote out by ballot every year, not capable of being elected again for three years to come; ſo that every ninth year the ſenate would be wholly altered No magiſtrate was to continue above three years, and all to be choſen by the ballot, than which nothing could be invented more fair and impartial, as it was then thought, though oppoſed by many for ſeveral reaſons. This club of Commonwealthſmen, which began about Michaelmas 1659, laſted till about February 21 following; at which time, the ſecluded members being reſtored by general Monk, all their models vaniſhed."

After the Reſtoration, he lived more privately than he had done before, but ſtill was looked upon as a dangerous perſon, who maintained and propagated principles, which could never be reconciled to monarchical government. He employed himſelf now in reducing his politics into ſhort and eaſy aphoriſms methodically digeſted, and freely communicated his papers to all who viſited him. While he was putting the laſt hand to his ſyſtem, he was, by an order from the king, ſeized December

cember 28, 1661, and committed to the tower of London for treaſonable deſigns and practices. He was charged by lord chancellor Hyde, at a conference of the lords and commons, with being concerned in a plot, whereof twenty-one perſons were the chief managers: "that they all met in Bow-ſtreet, Covent-garden, and in other places; that they were of ſeven different parties or intereſts, as three for the commonwealth, three for the long parliament, three for the city, three for the purchaſers, three for the diſbanded army, three for the independents, and three for the fifth-monarchy men; that their firſt conſideration was how to agree on the choice of parliament-men againſt the enſuing ſeſſion; and that a ſpecial care ought to be had about the members for the city of London, as a precedent for the reſt of the kingdom to follow; whereupon they nominated the four members after choſen, and then ſitting in parliament. Their next care was to frame a petition to the parliament for a preaching miniſtry, and liberty of conſcience; then they were to divide and ſubdivide themſelves into ſeveral councils and committees, for the better carrying on their buſineſs by themſelves or their agents and accomplices all over the kingdom. In theſe meetings Harrington was ſaid to be often in the chair; that they had taken an oath of ſecrecy, and concerted meaſures for levying men and money." The chancellor added, that though he had certain information of the times and places of their meetings, and particularly thoſe of Harrington and Wildman, they were nevertheleſs ſo fixed in their nefarious deſign, that none of thoſe they had taken would confeſs any thing, not ſo much as that they had ſeen and ſpoken to one another at thoſe times or places.

But, notwithſtanding theſe declarations of the chancellor, it is certain, that this plot was never made out; and it is not impoſſible but it might be imaginary. It is at leaſt eaſy to account upon political principles, for Harrington's confinement, and the ſeverity and ill uſage he met with in it, when we conſider not only his notions of government, which he every where enforced with the greateſt zeal; but alſo how obnoxious he muſt needs have made himſelf to the powers then in being, by his very ill uſage of the Stuart family. Nothing can be viler than the picture he has drawn of Mary queen of Scotland; he has has alſo painted her ſon James I. in the moſt odious colours, ſuggeſting at the ſame time, that he was not born of the queen, but was a ſuppoſititious impoſtor, and of courſe had no right to the crown he inherited. His portrait of Charles I. is an abominable figure: "never was man," ſays he, "ſo reſolute and obſtinate in tyranny. He was one of the moſt conſummate in the arts of tyranny that ever was; and it could be no other than God's hand, that arreſted him in the height

height of his deſigns and greatneſs, and cut off him and his family." The truth is, Harrington ſeems in the latter end of his life to have grown fanatic in politics; and his keeping within no bounds, as ſuch people ſeldom do, might make it the more expedient to put him under confinement. From the tower he was conveyed very privately to St. Nicholas's iſland oppoſite to Plymouth; and thence upon a petition, to Plymouth, ſome relations obliging themſelves in a bond of 5000l for his ſafe impriſonment. At this place he became acquainted with one Dr. Dunſtan, who adviſed him to take a preparation of guiacum in coffee, as a certain cure for the ſcurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he ſoon grew delirious; upon which a rumour prevailed at Plymouth, that he had taken ſome drink which would make any man mad in a month; and other circumſtances made his relations ſuſpect, that he had foul play ſhewn him, leſt he ſhould write any more "Oceanas." It was near a month before he was able to bear the journey to London, whither, as nothing appeared againſt him, he had leave from the king to go. Here he was put under the care of phyſicians, who could afford little help to the weakneſs of his body, none at all to the diſorders of his mind. He would diſcourſe of other things rationally enough; but, when his own diſtemper was touched upon, he would fancy and utter ſtrange things about the operation of his animal ſpirits, which tranſpired from him, he ſaid, in the ſhape of birds, flies, bees, or the like. He talked ſo much of good and evil ſpirits, that he even terrified thoſe about him; and to thoſe who objected to him, that theſe chimeras were the fruits of a diſordered imagination, he would reply, that "he was like Democritus, who, for his admirable diſcoveries in anatomy, was reckoned diſtracted by his fellow-citizens." In this crazy condition he married the daughter of Sir Marmaduke Dorrel, in Buckinghamſhire, a lady to whom he was formerly ſuitor, and with whom he ſpent the remainder of his life. Towards his latter end, he was ſubject to the gout, and enjoyed little eaſe; but, drooping and languiſhing a good while, he was at laſted ſeized with a palſy, and died at Weſtminſter, September 11, 1677, and lies buried there in St. Margaret's church, on the ſouth-ſide of the altar, next the grave of Sir Walter Raleigh.

His writings were firſt collected, methodized, reviewed, and publiſhed, by Toland, 1700, in one vol. folio; but there was another edition, by Dr. Birch, ſet forth in 1737, which contains ſeveral articles omitted in Toland's. He made ſome attempts in the poetical way. Thus, in 1658, he publiſhed an Engliſh tranſlation of two eclogues of Virgil, and two books

books of the "Æneis," under the title of "An Eſſay upon two of Virgil's Eclogues, and two of his Æneis, towards the tranſlation of the whole;" and, in 1659, was printed his tranſlation of the four following books "of the Æneid;" but his poetry, as Wood ſays, gained him no reputation.

HARRIS (WILLIAM), a proteſtant diſſenting miniſter of eminent abilities and character, reſided at Honiton in Devonſhire. September 20, 1765, the degree of D. D. was conferred on him, in the univerſity of Glaſgow, by the unanimous conſent of the members of that body. "He publiſhed an hiſtorical and critical Account of the Lives of James I. Charles I. and Oliver Cromwell, in five vols. 8vo. after the manner of Mr. Bayle. He was preparing a like account of James II. He alſo wrote the life of Hugh Peters; beſides many fugitive pieces occaſionally, for the public prints, in ſupport of liberty and virtue. All his works have been well received; and thoſe who differ from him in principle ſtill value him in point of induſtry and faithfulneſs." We give this character in the words of his magnificent patron, Mr. Hollis, who had preſented him with many valuable books in reference to the ſubject of his hiſtories and was at the expence of procuring his doctor's degree. Dr. Harris died at Honiton, February, 4, 1770.

HARRIS (JAMES) Eſq) an engliſh gentleman of very uncommon parts and learning, was the ſon of James Harris, Eſq. by a ſiſter of lord Shaftſbury, author of "The Characteriſtics," whoſe elegance and refinement of taſte and manners Mr. Harris ſeems to have inherited. He was born in the Cloſe at Saliſbury, 1709; and educated at the grammar-ſchool there. In 1726, he was removed to Wadham-college in Oxford, but took no degree. He cultivated letters, however, moſt attentively, and alſo muſic, in the theory and practice of which he is ſaid to have had few equals. He was member for Chriſt-church, Hants, which he repreſented in ſeveral ſucceſſive parliaments. In 1763, he was appointed one of the lords commiſſioners of the admiralty, and ſoon after removed to the board of treaſury. In 1774, he was made ſecretary and comptroller to the queen, which poſt he held to his death. He died December 21, 1780, in his 72d year, after a long illneſs, which he bore with calmneſs and reſignation.

He is the author of ſome valuable works. 1. "Three Treatiſes: concerning Art; Muſic, Painting, and Poetry; and Happineſs, 1745," 8vo. 2. "Hermes; or, a Philoſophical Enquiry concerning Univerſal Grammar, 1751," 8vo. Of this piece biſhop Lowth, in the preface to his "Engliſh Grammar," expreſſeth himſelf thus: "Thoſe, who would enter more deeply into this ſubject, will find it fully and accurately

curately handled, with the greateſt acuteneſs of inveſtigation, perſpicuity of explication, and elegance of method, in a treatiſe intituled, "Hermes, by James Harris, Eſq;" the moſt beautiful and perfect example of analyſis that has been exhibited ſince the days of Ariſtotle." 3. "Philoſophical Arrangements." 4. "Philological Enquiries, 1782," 2 vols. 8vo. finiſhed juſt before his death, and publiſhed ſince.

HARRIS (WALTER), an Engliſh phyſician and member of the college. He was in great reputation about the year 1700, and was phyſician to William the third. He publiſhed a treatiſe in much eſteem on the acute diſeaſes of children, and this he did at the earneſt intreaty of Sydenham.

HARRISON (WILLIAM), a young gentleman high in eſteem, and (as Swift expreſſes it) "a little pretty fellow, with a great deal of wit, good ſenſe, and good nature," and fellow of New-college, Oxford; had no other income than 40l. a year as tutor to one of the duke of Queenſbury's ſons. In this employment he fortunately attracted the favour of Dr. Swift, whoſe generous ſolicitations with Mr. St. John obtained for him the reputable employment of ſecretary to ord Raby, ambaſſador at the Hague, and afterwards earl of Stafford. A letter of his, whilſt at Utrecht, dated December 16, 1712, is printed in the Dean's works. Mr. Harriſon, who did not long enjoy his riſing fortune, was diſpatched to London with the Barrier-treaty; and died February 14, 1712-13. See the "Journal to Stella" of that and the following day, where Dr. Swift laments his loſs with the moſt unaffected ſincerity. Mr. Tickell has mentioned him with reſpect, in his "Proſpect of Peace," in "Engliſh Poets," Vol. XXVI. p. 113; and Dr. Young, in the beautiful cloſe of an "Epiſtle to Lord Lanſdown" (Vol. LII. p. 185.) moſt pathetically bewails his loſs. Dr. Birch, who has given a curious note on Mr. Harriſon's "Letter to Swift," has confounded him with Thomas Harriſon, M. A. of Queen's college. In the "Select Collection," by Nichols, are ſome pleaſing ſpecimens of his poetry; which, with "Woodſtock-Park" in Dodſley's "Collection," and an "Ode to the Duke of Marlborough, 1707," in Duncombe's "Horace," are all the poetical writings that are known of this excellent young man; who figured both as an humouriſt and a politician in the fifth volume of the "Tatler," of which (under the patronage of Bolingbroke, Henley, and Swift) he was profeſſedly the editor. See the "Supplement to Swift." There was another William Harriſon, author of "The Pilgrim, or the happy Convert, a Paſtoral Tragedy, 1709."

HARRISON (JOHN), celebrated for the accuracy of his mechaniſm, and the inventor of a time-keeper to aſcertain the longitude

longitude at ſea; was born at Foulby, near Pontefract, in Yorkſhire, in the year 1693. His father, a carpenter, was occaſionally aſſiſted by the ſon in his employment; to which, as was then uſual among artiſts in the country, were added the various practices of ſurveying lands, and repairing clocks and watches. From his earlieſt youth he ſeems to have had a ſtrong propenſity to that kind of machinery, which is moved by wheels. In 1700, he removed with his father to Barrow, in Lincolnſhire, where, with few opportunities of acquiring knowledge, he improved whatever he could attain. For aſſiſtance in the proſecution of his ſtudies, he acknowledged himſelf to have been obliged to a clergyman, who officiated in the neighbourhood, and who lent him a copy of Saunderſon's lectures in MS. which, with the diagrams, he carefully tranſcribed. But in 1726, his native genius appears to have ſurmounted all the diſadvantages of a confined and deſultory education. He had then conſtructed two clocks, of which the workmanſhip was chiefly wood. To *theſe time-pieces* he applied the eſcapement, and the compound pendulum, which he had previouſly invented. The accuracy of theſe works was thought to have ſurpaſſed that of all thoſe of a ſimilar kind, which had preceded them. They were ſaid to have ſcarcely varied a ſecond in a month. With expectation of being enabled by the board of longitude to execute a machine for the diſcovery of the longitude at ſea, he arrived in London, in the year 1725. Dr. Halley, to whom he firſt applied, referred him to Mr. George Graham, who, diſcovering his extraordinary talents, adviſed him to conſtruct his machine before he made application to the board. For that purpoſe he returned home, and, in 1735, came to London with his firſt machine completed. The next year he was accordingly ſent to Liſbon to make a trial of its properties. In this voyage he corrected what is termed the dead reckoning, about a degree and a half. Now, having received additional encouragement to continue his labours, in 1739 he produced a ſecond machine more ſimple in the conſtruction, and more exact in its movement than the former. Though it was never tried at ſea, this farther proof of the artiſt's talents raiſed him ſtill higher in the eſtimation of his friends and the public. In 1749 he had completed a third machine, ſtill leſs complicated, but more accurate than the ſecond. It was ſaid to have erred no more than three or four ſeconds in a week. He then imagined that his art could produce nothing more perfect; but afterwards endeavouring to improve common watches, he found his expectations ſo much ſurpaſſed his formed attempts, that he was encouraged to make his fourth time-keeper. It was about ſix inches of diameter, and formed in the ſhape of a watch.

watch. The utility of this laſt improvement was aſcertained by a ſon of the inventor, in two voyages, one to Jamaica, and the other to Barbadoes; both the experiments proved ſatisfactory. From them it appeared that the machine kept time within the limits required by the Act of the 12th of queen Anne. The reward of 20,000l. for the diſcovery, was accordingly adjudged to Mr. Harriſon, who received it at different times, though not without infinite trouble. The four machines delivered to the board of longitude and depoſited in the royal obſervatory at Greenwhich, where, it is ſaid, they ſtill remain totally neglected. Mr. Kendal afterwards, for the uſe of captain Cook in his circum navigation of the world, made a time-keeper after the principles upon which Mr. Harriſon had conſtructed his fourth. This machine, during a voyage of three years, was thought to have anſwered the purpoſe, in accuracy, as well as the original could have done. Mr. Harriſon employed the latter end of his life in conſtructing another time-keeper, on the principle which he had adopted in making his fourth.

After a trial of ten weeks, which was made 1772, at the king's private obſervatory at Richmond; it was found to have erred no more than four ſeconds and a half. His conſtitution had for ſome years viſibly declined; he had been ſubject to frequent fits of the gout, which had never attacked him till his 77th year; and he died in 1776 at his houſe in Red-lion-ſquare, aged eighty. His knowledge ſeems to have been entirely confined to the mechanics, on which ſubject he could ſpeak with clearneſs and preciſion; but he could not communicate his thoughts in writing without difficulty. His language, when written, was not free from that embarraſſment and obſcurity which are ſo frequently to be obſerved in the ſtyle of thoſe who have not been accuſtomed to explain their practical acquiſitions upon paper. His deſcription concerning ſuch mechaniſm as will afford a nice or true menſuration of time, which was publiſhed in 1775, has been adduced as a proof of the preceding obſervation. In his earlier years he had been a leader of a band of church-ſingers. His experience in the various modulations of ſound, and his accuracy in keeping time in muſic, were diſplayed in a curious monochord of his conſtruction; and were reported to have been equal to the ſkill, which he afterwards diſplayed in the invention of the machine, to which he owed his fortune and his fame.

HARRISON (Colonel), the ſon of a butcher, and one of the judges of Charles the firſt. He was an impudent and hypocritical fanatic, and fixed upon as a ſuitable perſon to delude the unwary Fairfax, with whom he continued on his knees in the affectation of prayer, till the fatal blow was ſtruck

on the ill-fated monarch. On the Reſtoration he was tried and executed.

HARTLEY (DAVID), an Engliſh phyſician of eminence, was the ſon of a clergyman, and born about 1704. He received his academical education at Jeſus-college, Cambridge, of which he was fellow; and took the degree of M. A. He firſt began to practiſe phyſic at Newark in Nottinghamſhire; removed thence to St. Edmund's Bury, in Suffolk; after this, ſettled for ſome time in London; and, laſtly, went to live at Bath, where he died, September 30. 1757, aged fifty-three. He publiſhed, in 1739, "A View of the preſent Evidence for and againſt Mrs. Stevens's Medicines as a Solvent for the Stone, containing 155 Caſes, with ſome Experiments and Obſervations." He was greatly inſtrumental in procuring for Mrs. Stevens the 5000l. granted by parliament: her medicines were made public in the Gazette, from June 16 to June 19, 1739. Yet Dr. Hartley is ſaid to have died of the ſtone, after having taken above 200 pounds weight of ſoap; and Mrs. Stevens's medicines have long been exploded, as futile and of no effect. He is ſaid to have written alſo in defence of inoculation; and ſome letters of his are in the "Philoſophical Tranſactions." But his capital work is intituled "Obſervations on Man, his Frame, his Duty, and his Expectations, in two Parts, 1749." 2 vols. 8vo.

HARTUNGUS (JOHN), born at Millenberg, in Germany, in 1505; and ſtudied in the univerſity of Heidelberg. He at firſt took arms againſt the Turks; but ſoon returned to the gentler ſervice of the muſes, and became greek profeſſor at Heidelberg. He read lectures upon Homer, and publiſhed ſome prologomena and notes on the three firſt books of the Odyſſey. He alſo tranſlated Apollonius into latin. He died in 1579.

HARVEY (WILLIAM), an eminent Engliſh phyſician, who firſt diſcovered the circulation of the blood, was born of a good family at Folkſtone, in Kent, April 2, 1578. At ten years of age he was ſent to a grammar-ſchool at Canterbury, and at fourteen removed thence to Caius college, in Cambridge. At nineteen, he travelled, through France and Germany, to Padua in Italy; where, having ſtudied phyſic under Euſtachius Radius, John Minadous, and Hieronymus Fabricius ab Aquapendente, he was created doctor of phyſic and ſurgery in that univerſity, 1602. He had a particular regard for his laſt maſter; often quotes him in terms of the higheſt reſpect; and declares, that he was the more willing to publiſh his book, "De Motu Cordis;" becauſe Fabricius, who had learnedly and accurately delineated in a particular treatiſe almoſt all the parts of animals, had left the heart alone untouched. Soon after,

after, returning to England, he was incorporated M. D. at Cambridge; went to London to practiſe, and married. In 1604, he was admitted candidate of the college of phyſicians in London; and three years after fellow. In 1615, he was appointed lecturer of anatomy and ſurgery in that college; and the year after read a courſe of lectures there, in which he opened his diſcovery relating to the circulation of the blood. The original MS. of theſe lectures is extant in the valuable muſeum of the late Sir Hans Sloane, which was puchaſed by parliament, and is intituled, "Prælectiones anatom. univerſal. per me Gulielmum Harvæium, medicum Londinenſem, anat. & chirurg. profeſſorem. Ann. Dom. 1616. Anno ætatis 37. Prælect. Apr. 16, 17, 18." In 1628, he publiſhed his "Exercitatio anatomica de motu cordis & ſanguinis;" and dedicated it to Charles I. There follows alſo another dedication to the college of phyſicians, in which he obſerves, that he had frequently before, in his "Anatomical Lectures," declared his new opinion concerning the motion and uſe of the heart, and the circulation of the blood; and for above nine years had confirmed and illuſtrated it before the college, by reaſons and arguments grounded upon ocular demonſtration, and defended it from the objections of the moſt ſkilful anatomiſts. This diſcovery was of ſuch vaſt importance to the whole art of phyſic, that as ſoon as men were ſatisfied, which they were in a few years, that it could not be conteſted, ſeveral put in for the prize themſelves; a great many affirmed the diſcovery to be due to others, unwilling that Harvey ſhould run away with all the glory. Some aſſerted, that father Paul was the firſt diſcoverer of the circulation; but, being too much ſuſpected for heterodoxies already, durſt not make it public, for fear of the inquiſition. Honoratus Faber profeſſed himſelf to be the author of that opinion; and Vander Linden, who publiſhed an edition of Hippocrates, about the middle of the laſt century, took a great deal of pains to prove, that this father of phyſic knew the circulation of the blood, and that Harvey only revived it. But the honour of the diſcovery has been ſufficiently aſſerted and confirmed to Harvey; and, ſays Freind, "as it was entirely owing to him, ſo he has explained it with all the clearneſs imaginable: and, though much has been written upon that ſubject ſince, I may venture to ſay, his own book is the ſhorteſt, the plaineſt, and the moſt convincing, of any, as we may be ſatified, if we look into the many apologies written in defence of the circulation."

In 1632, he was made phyſician to Charles I. as he had been before to king James; and, adhering to the royal cauſe upon the breaking out of the civil wars, attended his majeſty at the battle of Edge-hill, and thence to Oxford; where, in

1642,

1642, he was incorporated M. D. In 1645, the king got him elected warden of Merton-college, in that univerſity; but, upon the ſurrendering of Oxford the year after to the parliament, he left that office and retired to London. In 1651, he publiſhed his book, intituled, "Exercitationes de generatione animalium; quibus accedunt quædam de partu, de membranis ac humoribus uteri, & de conceptione." This is a curious work, and had certainly been more ſo, but for ſome misfortune, by which his papers periſhed, during the time of the civil wars. For, although he had both leave and an expreſs order from the parliament to attend his majeſty upon his leaving Whitehall, yet his houſe, in London, was in his abſence plundered of all the furniture; and his "Adverſaria," with a great number of anatomical obſervations, relating eſpecially to the generation of inſects, were taken away by the ſavage hands of the rude invader. This loſs he lamented ſeveral years after, and the reader will be apt to lament too, when he conſiders the following pathetic words: "Atque hæc dum agimus, ignoſcant mihi niveæ animæ, ſi ſummarum injuriarum memor levem gemitum effudero. Doloris mihi hæc cauſa eſt. Cum inter nuperos noſtros tumultus, & bella pluſquam civilia, ſereniſſimum regem, idque non ſolum ſenatus permiſſione ſed & juſſu ſequor, rapaces quædam manus non modo ædium mearum ſupellectilem omnem expilarunt, ſed etiam, quæ mihi cauſa gravior querimoniæ, adverſaria mea multorum annorum laboribus parta è muſæo meo ſummoverunt. Quo factum eſt, ut obſervationes plurimæ, præſertim de generatione inſectorum, cum reipublicæ literariæ, auſim dicere, detrimento perierint." In 1654, on Michaelmas-day, he was choſen preſident of the college of phyſicians in his abſence; and, coming thither the day after, acknowledged his great obligation to the electors, for chuſing him into a place of the ſame honour and dignity, as if he had been elected to be "Medicorum omnium apud Anglos princeps." But his age and weakneſs were ſo great, that he could not diſcharge the duty incumbent upon that great office; and, therefore, he requeſted them to chuſe Dr. Prujean, who had deſerved ſo well of the college. As he had no children, he made the college his heirs, and ſettled his paternal eſtate upon them in July following. He had three years before built them a combination-room, a library, and a muſeum; and, in 1656, he brought the deeds of his eſtate, and preſented them to the college. He was then preſent at the firſt feaſt, inſtituted by himſelf to be continued annually, together with a commemoration-ſpeech in latin, to be ſpoken on the 18th of October, in honour of the benefactors to the college; having appointed a handſome ſtipend for the orator, and alſo for the keeper of the

library and muſeum, which are ſtill called by his name He died June 3, 1657, and was carried to be interred at Hempſted, in Hertfordſhire, where a monument is erected to his memory. Not long afterwards, a character of him was drawn up, and engraved on a copper-plate, which was put under his picture at the college, and which, though it is ſomewhat long, we have thought proper to ſubjoin here, ſince it not only confirms all we have ſaid of him, but contains many particulars of his character, not to be found elſewhere.

GULIELMUS HARVÆUS,
Anglus natu, Galliæ, Italiæ, Germaniæ, hoſpes,
Ubique amor & deſiderium.
Quem omnis terra expetiſſet civem,
Medicinæ Dr. Coll. Med. Lond. ſocius & conſilarius,
Anatomes chirurgiæque profeſſor,
Regis Jacobi familiæ Caroloque regi medicus,
Geſtis clarus, omiſſiſque honoribus,
Quorum alios tulit, oblatos renuit alios,
Omnes meruit.
Laudatis priſcorum ingeniis par;
Quos honoravit maxime imitando,
Docuitque poſteros exemplo.
Nullius laceſſivit famam, veritatis ſtudens magis quam gloriæ,
Hanc tamen adeptus
Induſtria, ſagacitate, ſucceſſu nobilis
Perpetuos ſanguinis æſtus circulari gyro
Fugientis, ſeque ſequentis,
Primus promulgavit mundo.
Nec paſſus ultra mortales ſua ignorare primordia,
Aureum edidit de ovo atque pullo librum,
Albæ gallinæ filium.
Sic novis inventis Apollineam ampliavit artem,
Atque noſtrum Apollinis ſacrarium auguſtius eſſe
Tandem voluit;
Suaſu enim & cura D. D. Dni. Franciſci Prujeani præſidis
Et
Edmundi Smith electoris
An. MDCLIII.
Senaculum, & de nomine ſuo muſeum horto ſuperſtruxit,
Quorum alterum plurimis libris & inſtrumentis chirurgicis,
Alterum omnigena ſupellectile ornavit & inſtruxit
Medicinæ patronus ſimul & alumnus.
Non hic anhela ſuſtitit herois virtus, impatiens vinci
Acceſſit porro munificentiæ decus:
Suaſu enim & conſilio Dni. Driſ. Edv. Alſtoni præſidis
Anno MDCLVI.

Rem

Rem noſtram anguſtam prius, annuo LVI. lib. reditu
Auxit.
Paterni fundi ex aſſe hæredem collegium dicens;
Quo nihil illi carius nobiſve honeſtius.
Unde bibliothecario honorarium ſuum, ſuumque oratori
Quotannis pendi:
Unde omnibus ſociis annuum ſuum convivium,
Et ſuum denique (quot menſes) conviviolum cenſoribus parari,
Juſſit.
Ipſe etiam pleno theatro geſtiens ſe hæreditate exuere,
In manus præſidis ſyngraphum tradidit:
Interfuitque orationi veterum benefactorum, novorumque
Illicis,
Et philoteſio epulo.
Illius auſpicium, & pars maxima;
Hujus conviva ſimul, & convivator.
Sic poſtquam ſatis ſibi, ſatis nobis, ſatis gloriæ,
Amicis ſolum non ſatis, nec ſatis patriæ vixerat.
Cœlicolum atria ſubiit
Jun. iii° MDCLVII.

We will juſt mention, that Dr. Harvey lived to ſee his doctrine of the circulation of the blood univerſally received; and was obſerved, by Mr. Hobbes, to be "the only perſon that ever had that happineſs." A fine edition of his works has been publiſhed, ſince the firſt edition of this Dictionary, under the care and ſuperintendency of the late Dr. Lawrence, (who hath prefixed a life of the author), in two vols. 4to, 1766.

HARVEY (GIDEON), an Engliſh phyſician alſo, was born in Surrey; acquired the greek and latin tongues in the Low Countries; and was admitted of Exeter-college, Oxford, in 1655. Afterwards he went to Leyden, and ſtudied under Vanderlinden, Vanhorn, and Vorſtius, all of them profeſſors of phyſic, and men of eminence. He was taught chemiſtry there by a german, and, at the ſame place, learned the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and thence returned to Holland, where he was admitted fellow of the college of phyſicians at the Hague; being, at that time, phyſician in ordinary to Charles II. in his exile. He afterwards returned to London, whence he was ſent, in 1659, with a commiſſion to Flanders, to be phyſician to the Engliſh army there; where ſtaying till he was tired of that employment, he paſſed through Germany into Italy, ſpent ſome time at Padua, Bologna, and Rome, and then returned through Switzerland and Holland to England. Here he became phyſician in ordinary to his majeſty; and, after king William came over, was made phyſician of the tower. He died about 1700. He wrote a great

number of books, which however have never been in any eſteem with the faculty. He waged a perpetual war with the college of phyſicians, whom he endeavoured to expoſe in a piece intuled, "The Conclave of Phyſicians; detecting their Intrigues, Frauds, and Plots, againſt their Patients, &c. 1683," 12mo.

HARWOOD (EDWARD), born in 1729, at a village in Lancaſhire. He was an excellent claſſical ſcholar, and author of various works of different degrees of merit. The book which has moſt eſtabliſhed his reputation as a man of learning is his "View of the various Editions of the Greek and Roman Claſſics." This has paſſed through numerous editions, and has been tranſlated into moſt of the European languages. It is certainly, though an imperfect, a very uſeful, publication, and has had the effect of inſpiring many with a taſte and curioſity for matters of literature, which time and experience has improved and matured into excellence. His publications were too numerous to be here ſpecified. He refuſed various overtures to conform to the eſtabliſhed church, and died in poverty, at an advanced age, in 1794.

HASE (THEODORE DE), born at Bremen in 1682. After travelling for his improvement in Germany and Holland, he was made profeſſor of Belles Lettres at Hanan. He was ſoon afterwards recalled to Bremen, to be profeſſor of hebrew. He was a very learned man, and publiſhed ſome "Diſſertations," which were highly eſteemed. He died in 1731.

HASE (JAMES), the brother of the preceding, and a man of conſiderable erudition. He publiſhed many claſſical tracts, which were well received by the learned. He died in 1723.

HASSELQUIST (FREDERICK), was born in 1722, at Tournalla, in Eaſt Gothia. His father was a miniſter of the goſpel, and, dying when his ſon was very young, left him in great diſtreſs. An uncle ſent him to ſchool, where he for ſome time got a ſcanty livelihood by teaching the younger children. In 1741, he went to the univerſity of Upſal, where alſo he maintained himſelf by inſtructing others. His favourite ſtudy was phyſic, and, in conſequence of his diligence, a royal ſtipend was procured him. His firſt publication was an "Eſſay on the virtue of Plants," which was well received. In conſequence of what was ſaid by Linnæus, in one of his botanical lectures, that very little was known of Paleſtine, Haſſelquiſt formed the reſolution of going there, and was delighted with the idea of being the firſt that ſhould add the natural hiſtory of this country to the learning of Europe. He communicated his deſign to Linnæus, who greatly aſſiſted him in the accompliſhment of his purpoſe. In 1749, he went to Stockholm, where he read lectures on botany, ſtill keeping his

voyage

voyage to Paleſtine in view. At length the Levant Company offered him a free paſſage to Smyrna: he accordingly made his intended tour. He collected an incredible quantity of the curioſities of the animal, mineral, and vegetable, kingdoms; and, after an abſence of two years, was preparing to return, when, exhauſted by fatigue, and overcome by the heat of the climate, he died near Smyrna in 1752, being not quite thirty years old. His creditors ſeized his curioſities and manuſcripts; but, on the repreſentation of Linnæus to the queen of Sweden, that princeſs diſcharged his debts. Linnæus was directed to arrange and publiſh the obſervations of Haſſelquiſt, which has been done in a manner highly honourable to the fame of them both.

HASTINGS (Elizabeth), daughter of Theophilus earl of Huntingdon, deſerves a place in this collection, from the number of her public and private charities, which were perhaps never equalled by any of her ſex. A ſplendid liſt of the charities, and a detail of this lady's character, may be found in Welford's "Memorial's;" but the "Tatler" has done the higheſt honour to her memory in the forty-ſecond number of that work. She is there depictured, by Mr. Congreve, under the title of the "Divine Aſpaſia." See alſo a farther account of her private character in the forty-ninth number of the ſame publication. Lady Elizabeth died in the year 1740, leaving behind her the character of "an illuſtrious patron of all who love praiſe-worthy things."

HATTON (Sir Christopher), was chancellor in the reign of Elizabeth. It is ſingular of this perſonage, that, although he had never followed the profeſſion of the law, he was promoted to this high office. He was a great favourite with his miſtreſs; and it is recorded of him, that, notwithſtanding the expectations of the lawyers, his deciſions, as chancellor, were never found deficient, either in equity or judgement. It was the artful eloquence of this man which prevailed on Mary queen of Scots to wave the claims of her royal dignity, and ſubmit to trial.

HAVERCAMP (Sigebert), a celebrated critic and ſcholar, was born in Holland, and became an illuſtrious profeſſor of hiſtory, eloquence, and the Greek tongue, at Leyden. He was particularly ſkilled in the ſcience of medals, and was the author of ſome works in this way, that were very much eſteemed. He gave good editions, as well as grand ones, of ſeveral Latin and Greek authors; of Eutropius, Tertullian's "Apologetic," Joſephus, Salluſt, &c. and his editions of thoſe authors are reckoned the beſt. He died in 1742, at Leyden, aged fifty-eight.

HAUSTEAD (Peter), a comic writer in the reign of Charles the First. He wrote a play, called the "Rival Friends," which was acted before the king and queen, when they visited the University of Cambridge. There are also, according to Langbaine, some sermons with this gentleman's name, published at London in 1646.

HAUTE-FEUILLE (John). an ingenious mechanic, born at Orleans in 1647. He first discovered the secret of moderating the vibration of the balance in watches, by means of a small steel spring, which has since been made use of, and these watches are, by way of distinction, called pendulum watches. The invention of Haute-Feuille was brought to perfection by Huygens. Haute-Feuille wrote also many small but curious pamphlets. He died in 1724.

HAWKESWORTH (John), an English writer of a very soft and pleasing cast, was born about the year 1719; though his epitaph, as we find it in the "Gentleman's Magazine for August, 1781," makes him to have been born in 1715. He was brought up to a mechanical profession; that of a watch-maker, as is supposed. He was of the sect of Presbyterians, and a member of the celebrated Tom Bradbury's meeting, from which he was expelled for some irregularities. He afterwards devoted himself to literature, and became an author of considerable eminence. In the early part of life, his circumstances were rather confined. He resided some time at Bromley in Kent, where his wife kept a boarding-school. He afterwards became known to a lady, who had great property and interest in the East-India company; and, through her means, was chosen a director of that body. As an author, his "Adventurer" is his capital work; the merits of which, if we mistake not, procured him the degree of LL.D. from Herring, archbishop of Canterbury. When the design of compiling a narrative of the discoveries in the South-seas was on foot, he was recommended as a proper person to be employed on the occasion: but, in truth, he was not a proper person, nor did the performance answer expectation. Works of taste and elegance, where imagination and the passions were to be affected, were his province; not works of dry, cold, accurate narrative. However, he executed his task, and is said to have received for it the enormous sum of 6000l. He died in 1773: some say, of high living; others, of chagrin from the ill reception of his "Narrative:" for he was a man of the keenest sensibility, and obnoxious to all the evils of such irritable natures. On a handsome marble monument at Bromley, in Kent, is the following inscription; the latter part

part of which is taken from the laſt number of "The Adventurer."

To the Memory of
JOHN HAWKESWORTH, LL.D.
Who died the 16th of November,
MDCCLXXIII, aged 58 years.
That he lived ornamental and uſeful
To Society in an eminent degree,
Was among the boaſted felicities
Of the preſent age;
That he laboured for the benefit of Society,
Let his own pathetic admonitions
Record and realize:

> "The hour is haſting, in which whatever praiſe or cenſure I have acquired will be remembered with equal indifference.—Time, who is impatient to date my laſt paper, will ſhortly moulder the hand which is now writing it in the duſt, and ſtill the breaſt that now throbs at the reflection. But let not this be read as ſomething that relates only to another: for a few years only can divide the eye that is now reading from the hand that has written."

HAWKE (LORD HAWKE), was the ſon of Edward Hawke, Eſq. barriſter at law, by Elizabeth, daughter of Nathaniel Bladen, Eſq. He was from his youth brought up to the ſea, and paſſed through the inferior ſtations till, in the year 1734, he was appointed captain of the Wolf. His intrepidity and conduct were firſt of all diſtinguiſhed in the memorable engagement with the combined fleets of France and Spain off Toulon, when the Engliſh fleet was commanded by the admirals Matthews, Leſtock, and Rowley. If all the Engliſh ſhips had done their duty on that day as well as the Berwick, which captain Hawke commanded, the honour and diſcipline of the navy would not have been ſo tarniſhed. He compelled the Pader, a ſpaniſh veſſel of 60 guns, to ſtrike; and, to ſuccour the Princeſſa and Somerſet, broke the line without orders, for which act of bravery he loſt his commiſſion, but was honourably reſtored to his rank by the king. In 1747 he was appointed rear-admiral of the white; and on the 14th of October, in the ſame year, fell-in with a large french fleet, bound to the Weſt-Indies. This was a glorious day for England, and the event taught Britiſh commanders to deſpiſe the old prejudice of ſtaying for a line of battle. Perceiving, ſays the gallant admiral in his letters to the Admi-

ralty, that we loſt time in forming our line, I made the ſignal for the whole ſquadron to chaſe, and when within a proper diſtance to engage. On October the 31ſt, admiral Hawke arrived at Portſmouth with his prizes, namely, two ſeventy-fours, one ſeventy, two ſixty-fours, and one fifty gun ſhip. As a reward of his bravery, he was ſoon afterwards made knight of the bath. In 1748 he was made vice-admiral of the blue, and elected an elder brother of the Trinity-houſe; in 1755 he was appointed vice-admiral of the white, and in 1757 commanded the ſquadron which was ſent to co-operate with Sir John Mordaunt in the expedition againſt Rochfort. In 175 . Sir Edward commanded the grand fleet, oppoſed to that of the French equipped at Breſt and intended to invade theſe kingdoms. He accordingly ſailed from Portſmouth, and, arriving off Breſt, ſo ſtationed his ſhips that the French fleet did not dare to come out. More than this, they had the mortification of beholding their coaſt inſulted, and their merchantmen taken. The admiral, by a ſtrong weſterly wind, was blown from his ſtation; the French accordingly ſeized this opportunity and ſteered for Quiberon-bay, where a ſmall Engliſh ſquadron lay under the command of commodore Duff. Sir Edward Hawke immediately went in purſuit of them, and on the 20th of November came up with them off Belleiſle. The wind blew exceedingly hard at the time, nevertheleſs the French were engaged, and totally defeated. For theſe and ſimilar ſervices, the king ſettled a penſion of 2000*l.* per annum on Sir Edward and his two ſons, or the ſurvivor of them; he alſo received the thanks of the Houſe of Commons, and the freedom of the city of Cork in a gold box. In 1765 he was appointed vice-admiral of Great Britain, and firſt lord of the Admiralty; and, in 1776, he was made a peer of England, under the title of baron Hawke, of Towton, in the county of York. His lordſhip married Catharine the daughter of Walter Brooke, of Burton Hall, in Yorkſhire, Eſq. by whom he had four children. He was one of the greateſt characters that ever adorned the Britiſh navy, but moſt of all remarkable for the daring courage which induced him on many occaſions to diſregard theſe forms of conducting or ſuſtaining an attack, which the rules and ceremonies of ſervice had before conſidered as indiſpenſable. He died at his ſeat at Shepperton in Middleſex, October the 14th, 1781.

HAWKINS (Sir John), a brave Engliſh admiral in the reign of Elizabeth. He was rear-admiral of the fleet ſent out againſt the Armada, and had a principal ſhare in its deſtruction. He alſo ſignalized himſelf in ſeveral expeditions to the Weſt-Indies, where he died in 1595.

HAWKINS (Sir John), was the ſon of a man, who, though deſcended from Sir John Hawkins the memorable admiral and treaſurer of the navy, in the reign of queen Elizabeth, followed at firſt the occupation of a houſe-carpenter, which he afterwards exchanged for the profeſſion of a ſurveyor and builder. He had married Elizabeth, daughter of Thomas Gwatkin of Townhope, in the county of Hereford, gentleman; and the iſſue of this marriage were ſeveral children. Of theſe the preſent object of our enquiry was the youngeſt, and was born in the city of London, on the 30th day of March, 1719. After having been ſent firſt to one ſchool, and afterwards to a ſecond, where he acquired a tolerable knowledge of Latin, he was placed under the tuition of Mr. Hoppus, the author of a well known and uſeful architectural compendium, publiſhed in octavo in 1733, and intituled, "Proportional Architecture, or the Five Orders, regulated by equal Parts." Under this perſon he went through a regular courſe of architecture and perſpective, in order to fit him for his father's profeſſion of a ſurveyor, for which he was at firſt intended; but his firſt couſin Mr. Thomas Gwatkin, being clerk to Mr. John Scott of Devonſhire-ſtreet, Biſhopſgate, an attorney and ſolicitor in full practice, perſuaded him to alter his reſolution, and embrace that of the law; which he did, and was accordingly articled as a clerk to the ſame perſon, Mr. John Scott. In this ſituation his time was too fully employed in the actual diſpatch of buſineſs to permit him without ſome extraordinary means to acquire the neceſſary knowledge of his profeſſion by reading and ſtudy; beſides that, his maſter is ſaid to have been more anxious to render him a good copying clerk, by ſcrupulous attention to his hand-writing, than to qualify him by inſtruction to conduct buſineſs. To remedy this inconvenience, therefore, he abridged himſelf of his reſt, and riſing at four in the morning, found opportunity of reading all the neceſſary and moſt eminent law writers, and the works of our moſt celebrated authors on the ſubjects of verſe and proſe. By theſe means, before the expiration of his clerkſhip, he had already rendered himſelf a very able lawyer, and had poſſeſſed himſelf of a very accurate and elegant taſte for literature in general, but particularly for poetry, and the polite arts; and the better to facilitate his improvement, he, from time to time, furniſhed to "The Univerſal Spectator," "The Weſtminſter Journal," "The Gentleman's Magazine [A]," and other pe-

[A] In ſome of his viſits on theſe and ſimilar occaſions to Cave, the editor of "The Gentleman's Magazine," he firſt became acquainted with Dr. Johnſon ſoon after the connection between Cave and Johnſon commenced.

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riodical publications of the time, eſſays and diſquiſitions on ſeveral ſubjects. The firſt of theſe is believed to have been an "Eſſay on Swearing;" but the exact time of its appearance, and the paper in which it was inſerted, are both equally unknown. It was, however, re-publiſhed ſome years ſince (without his knowledge till he ſaw it in print) in one of the news-papers. His next production was an "Eſſay on Honeſty," inſerted in the "Gentleman's Magazine" for March, 1739; and which occaſioned a controverſy, continued through the Magazines for ſeveral ſucceeding months, between him and a Mr. Calamy, a deſcendant of the celebrated Dr. Edmund Calamy, then a fellow-clerk with him.

Without friends or family-connections, or at leaſt without ſuch as could advance him in the profeſſion to which he had betaken himſelf, he was now (his clerkſhip being expired, and he himſelf admitted an attorney and ſolicitor) to ſeek for the means of procuring buſineſs by making for himſelf reputable and proper connections.

About the year 1741 a club having been inſtituted by Mr. Immyns an attorney, a muſical man, (but better known as the amanuenſis of Dr. Pepuſch), and ſome other muſical perſons, under the name of The Madrigal Society, to meet every Wedneſday evening, he became a member of it, and continued ſo many years. Purſuing his inclination for muſic ſtill farther, he became alſo a member of "The Academy of Ancient Muſic," which uſed to meet every Thurſday evening at the Crown and Anchor in the Strand, but ſince removed to Freemaſons Hall; and of this he continued a member till a few years before its removal.

Impelled by his own taſte for poetry, and excited to it by his friend Foſter Webb's example, who had contributed to "The Gentleman's Magazine" many very elegant poetical compoſitions; he had, before this time, himſelf become an occaſional contributor in the ſame kind, as well to that as to ſome other publications. The earlieſt of his productions of this ſpecies, now known, is ſuppoſed to be a copy of verſes "To Mr. John Stanley, occaſioned by looking over ſome Compoſitions of his, lately publiſhed," which bears date 19th February, 1740, and was inſerted in "The Daily Advertiſer" for February 21, 1741; but, about the year 1742, he propoſed to Mr. Stanley the project of publiſhing, in conjunction with him, ſix cantatas for a voice and inſtruments, the words to be furniſhed by himſelf, and the muſic by Mr. Stanley. The propoſal was accepted, the publication was to be at their joint expence, and for their mutual benefit; and accordingly, in 1742, ſix cantatas were thus publiſhed, the five firſt written by Mr. Hawkins, the ſixth and laſt by Foſter Webb;

Webb; and, theſe having ſucceeded beyond the moſt ſanguine expectations, a ſecond ſet of ſix more, written wholly by himſelf, were in like manner publiſhed a few months after, and ſucceeded equally well.

As theſe compoſitions, by being frequently performed at Vauxhall, Ranelagh, and other public places, and at many private concerts, had become favourite entertainments, and eſtabliſhed the author's reputation as a poet, many perſons, finding him alſo a modeſt well-informed young man of unexceptionable morals, were become deſirous of his acquaintance. Among theſe was Mr Hare of Limehouſe, a brewer, who being himſelf a muſical man, and having met him at Mr. Stanley's at muſical parties, gave him an invitation to his houſe; and, to forward him in his profeſſion, introduced him to a friend of his, Peter Storer of Highgate, Eſq. This introduction became, from his own good conduct, the means of making Mr. Hawkins's fortune, though in a way which neither he nor Mr. Hare at that time could foreſee, and different from that in which it was firſt intended.

In the winter of this year 1749, Dr. then Mr. Johnſon was induced to inſtitute a club to meet every Tueſday evening at the King's Head, in Ivy-lane, near St. Paul's. It conſiſted only of nine perſons, and Mr. Hawkins was invited to become, and did become, one of the firſt members accordingly; and about this time, as it is ſuppoſed, finding his father's houſe, where he had hitherto reſided, too ſmall for the diſpatch of his buſineſs now very much encreaſing, he, in conjunction with Dr. Munckley, a phyſician, with whom he had contracted an intimacy, took a houſe in Clements-lane, Lombard-ſtreet. The ground floor was occupied by him as an office, and the firſt floor by the doctor as his apartment. Here he continued till the beginning of 1753, when, on occaſion of his marriage with Sidney, the youngeſt of Mr. Storer's daughters, who brought him a conſiderable fortune, which was afterwards greatly encreaſed, he took a houſe in Auſtin Friers, near Broad-ſtreet, ſtill continuing to follow his profeſſion of an attorney.

Having received, on the death of Peter Storer, Eſq. his wife's brother, in 1759, a very large addition to her fortune, he quitted buſineſs to the preſent Mr. Alderman Clark, who had a ſhort time before completed his clerkſhip under him, diſpoſed of his houſe in Auſtin Friers, and, an opportunity offering, he purchaſed that now the property of Mr. Vaillant; and ſoon afterwards bought the leaſe of one in Hatton-ſtreet, London, for a town-reſidence.

From a very early period of his life he had entertained a ſtrong love for the amuſement of angling; and his affection for

for it, together with the vicinity of the river Thames, was undoubtedly his motive to a reſidence at this village. He had been long acquainted with Walton's "Complete Angler;" and had, by obſervation and experience, himſelf become a very able proficient in the art. Hearing, abut this time, that Mr. Moſes Browne propoſed to publiſh a new edition of that work, and being himſelf in poſſeſſion of ſome material particulars reſpecting Walton, he, by letter, made Mr. Browne an offer of writing, for his intended edition, Walton's Life. To this propoſal no anſwer was returned, at leaſt for ſome time, from which circumſtance Mr. Hawkins concluded, as any one reaſonably would, that his offer was not accepted; and, therefore, having alſo learnt in the mean time that Mr. B. meant not to publiſh the text as the author left it, but to modernize it in order to file off the ruſt, as he called it, wrote again to tell Mr. Browne that he ſo underſtood it; and that, as Mr. B's intention was to ſophiſticate the text in the manner above mentioned, he, Mr. Hawkins, would himſelf publiſh a correct edition. Such an edition, in 1760, he accordingly publiſhed in octavo with notes, adding to it a "Life of Walton" by himſelf, a "Life of Cotton," the author of the ſecond part, by the well-known Mr. Oldys; and a ſet of cuts deſigned by Wale, and engraved by Ryland [B].

His propenſity to muſic, manifeſted by his becoming a member and frequenter of the ſeveral muſical ſocieties before mentioned, and alſo by a regular concert at his houſe in Auſtin Friers, had led him, at the ſame time that he was endavouring to get together a good library of books, to be alſo ſolicitous for collecting the works of ſome of the beſt muſical compoſers; and, among other acquiſitions, it was his ſingular good fortune to become poſſeſſed by purchaſe of ſeveral of the moſt ſcarce and valuable theoretical treatiſes on the ſcience itſelf any where extant, which had formerly been collected by Dr. Pepuſch [C]. With this ſtock of erudition, therefore, he about this time, at the inſtance of ſome very good judges, his friends, ſet about procuring materials for a work then very much

[B] Of this work three editions, each containing a very large impreſſion, were ſold off before the year 1784, when, there being a demand for a fourth, he reviſed and made very large additions to the "Life of Walton," and the notes to the work throughout; and he re-wrote the "Life of Cotton," in order to compreſs it into leſs compaſs, retaining, however, every fact in the former, and adding ſeveral others. In 1792, after his death, a fifth edition was publiſhed by his eldeſt ſon, (in which, from his papers, were inſerted his laſt corections and additions,) the former impreſſion of 1784 being at that time nearly diſpoſed of.

[C] This collection of treatiſes he, after the completion of his work, gave, in 1778, to the Britiſh Muſeum, where it ſtill continues.

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wanted, a "History of the Science and Practice of Music," which he afterwards published.

At the recommendation of the well-known Paul Whitehead, Esq. his neighbour in the country, who, conceiving him a fit person for a magistrate, had mentioned him as such to the duke of Newcastle, then lord lieutenant for Middlesex, his name was, in 1761, inserted in the Commission of the Peace for that county; and having, besides a due attention to the great work in which he was engaged, by the proper studies, and a sedulous attendance at the sessions, qualified himself for the office, he became an active and useful magistrate in the county [D]. Observing, as he had frequent occasion to do in the course of his duty, the bad state of highways, and the great defect in the laws for amending and keeping them in repair, he set himself to revise the former statutes, and drew an act of parliament consolidating all the former ones, and adding such other regulations as were necessary. His sentiments on this subject he published in octavo, in 1763, under the title of "Observations on the State of Highways, and on the Laws for amending and keeping them in repair," subjoining to them the draught of the act before mentioned, which bill, being afterwards introduced into parliamenr, passed into a law, and is that under which all the highways in the kingdom are at this time kept repaired. Of this bill it is but justice to add, that, in the experience of more than thirty years, it has never required a single amendment.

Johnson, and Sir Joshua then Mr. Reynolds, had, in the winter of this year 1763, projected the establishment of a club to meet every Monday evening at the Turk's Head, in Gerrard-street, and, at Johnson's solicitation, he, Mr. H. became one of the first members. This club, since known by the appellation of The literary Club, was at first intended, like the former in Ivy-lane, to have consisted of no more than nine persons, and that was the number of the first members; but the rule was broken through to admit one who had been a member of that in Ivy-lane. Till this admission, Johnson and Mr. Hawkins were the only persons that had been members of both.

An event of considerable importance and magnitude, in the year 1764, engaged him to stand forth as the champion of the

[D] When he first began to act, he formed a resolution of taking no fees, not even the legal and authorized ones, and pursued this method for some time, till he found that it was a temptation to litigation, and that every trifling alehouse quarrel produced an application for a warrant. To check this, therefore, he altered his mode and received his due fees, but kept them separately in a purse; and at the end of every summer, before he left the country for the winter, delivered the whole amount to the clergyman of the parish, to be by him distributed among such of the poor as he judged fit.

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county of Middleſex, againſt a claim then for the firſt time ſet up, and ſo enormous in its amount as juſtly to excite reſiſtance. The city of London finding it neceſſary to re-build the gaol of Newgate, the expence of which, according to their own eſtimates, would amount to 40,000l. had this year applied to parliament, by a bill brought into the Houſe of Commons by their own members, in which, on a ſuggeſtion that the county priſoners, removed to Newgate for a few days previous to their trials at the Old Bailey, were as two to one to the London priſoners conſtantly confined there, they endeavoured to throw the burthen of two thirds of the expence on the county, while they themſelves propoſed to contribute one third only This attempt the magiſtrates for Middleſex thought it their duty to oppoſe, and accordingly a vigorous oppoſition to it was commenced and ſupported under the conduct of Mr. Hawkins, who drew a petition againſt the bill, and a caſe of the county, which was printed and diſtributed amongſt the members of both houſes of parliament. It was the ſubject of a day's converſation in the Houſe of Lords; and produced ſuch an effect in the Houſe of Commons, that the city, by their own members, moved for leave to withdraw the bill. The ſucceſs of this oppoſition, and the abilities and ſpirit with which it was conducted, naturally attracted towards him the attention of his fellow-magiſtrates; and, a vacancy not long after happening in the office of chairman of the quarter ſeſſions, Mr. Hawkins was, on the 19th day of September, 1765, elected his ſucceſſor.

In this year 1771 he quitted Twickenham, and ſold his houſe there to Mr. Vaillant the preſent owner; and, in the ſummer of the next year, he, for the purpoſe of obtaining, by ſearches in the Bodleian and other libraries there, farther materials for his hiſtory of muſic, made a journey to Oxford, carrying with him an engraver from London, to make drawings from the portraits in the muſic-ſchool.

On occaſion of actual tumults or expected diſturbances he had more than once been called into ſervice of great perſonal danger. When the riots at Brentford had ariſen, during the time of the Middleſex election in the year 1768, he and ſome of his brethren attended to ſuppreſs them; and, in conſequence of an expected riotous aſſembly of the journeymen Spital-fields weavers in Moorfields, in 1769, the magiſtrates of Middleſex and he at their head, with a party of guards, attended to oppoſe them, but the mob, on ſeeing them prepared, thought it prudent to diſperſe. In theſe and other inſtances, and particularly in his conduct as chairman, having given ſufficient proof of his activity, reſolution, abili-

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ties, integrity, and loyalty, he, on the 23d of October, 1772, received from his preſent majeſty the honour of knighthood.

Mr. Goſtling of Canterbury, with whom, though they had never ſeen each other, he had for ſome years correſponded by letter, having invited him to do ſo, he in this year, paid him a viſit at Canterbury, and procured from him a great deal of very curious muſical intelligence, which none but Mr. Goſtling could have furniſhed; and in the month of June in the next year, 1773, he again did the ſame. In this latter year 1773, Dr. Johnſon and Mr. Stevens publiſhed, in ten volumes octavo, their firſt joint edition of Shakeſpear, to which Sir J. H. contributed ſuch notes as are diſtinguiſhed by his name, as he afterwards did a few more on the republication of it in 1778. An addreſs to the king from the county of Middleſex, on occaſion of the American war, having, in 1774, been judged expedient, and at his inſtance voted, he drew up ſuch an addreſs, and together with two of his brethren had, in the month of October in that year, the honour of preſenting it.

After ſixteen years labour, he, in 1776, publiſhed, in five volumes, quarto, his "General Hiſtory of the Science and Practice of Muſic," which, in conſequence of permiſſion obtained in 1773 for that purpoſe, he dedicated to the king, and preſented it to him at Buckingham-houſe on the 14th of November 1776, when he was honoured with an audience of conſiderable length both from the king and queen. Few works have been attacked with more acrimony and virulence than this. Its merit, however, as containing a great deal of original and curious information, which, but for its author, would have periſhed, has been amply atteſted by the approbation of ſome of the very beſt judges of the ſcience and of literary compoſition; and by that of the univerſity of Oxford, who, in conſequence of its publication, made him ſoon after, through the medium of a gentleman now living, a voluntary offer of the degree of doctor of Laws, which he had reaſons for declining, and afterwards paid him the compliment of requeſting his picture.

Not long after this publication, that is to ſay in November 1777, he was induced, by an attempt to rob his houſe, which, though unſucceſsful, was made three different nights with the interval of one or two only between each attempt, to quit his houſe in Hatton-ſtreet; and, after a temporary reſidence for a ſhort time in St. James's Place, he took a leaſe of one, formerly inhabited by the famous admiral Vernon, in the ſtreet leading up to Queen ſquare, Weſtminſter, and removed thither.

By this removal, he became a conſtant attendant on divine worſhip at the pariſh-church of St. Margaret, Weſtminſter; and

and having learnt, in December, 1778, that the ſurveyor to the board of ordnance was, in defiance of a proviſo in the leaſe under which they claimed, carrying up a building at the Eaſt end of the church which was likely to obſcure the beautiful painted-glaſs window over the altar there, Sir J. H. with the concurrence of ſome of the principal inhabitants, wrote to the ſurveyor, and compelled him to take down two feet of the wall, which he had already carried up above the ſill of the window, and to ſlope off the roof of his building in ſuch a manner as that it is not only no injury, but, on the contrary, a defence, to the window.

In the month of December, 1783, Dr. Johnſon, having diſcovered in himſelf ſymptoms of a dropſy, ſent for Sir John Hawkins, and telling him the precarious ſtate of his health, declared his deſire of making a will, and requeſted him to be one of his executors. On his accepting the office, he told him his intention of providing for his ſervant; and, after concerting with him a plan for inveſting a ſum of money for that purpoſe, he voluntarily opened to him the ſtate of his circumſtances, and the amount of what he had to diſpoſe of. Finding the doctor, however, notwithſtanding his repeated ſolicitations from time to time, extremely averſe to carrying this intention into effect by the actual execution of a Will, and thinking it might in ſome meaſure ariſe from the want of legal information as to the neceſſary form, he, Sir J. from the above communications, ſome time afterwards, drew and ſent him a draught of a Will, with inſtructions how to execute it, but leaving in it blanks for the names of his executors, and for that of the reſiduary legatee, (for though Johnſon had given no inſtructions on this latter head. Sir J. H. had apprized him of the abſolute neceſſity of a bequeſt of the reſidue, that it might not become, as it would otherwiſe, by the ſilent operation of law, the property of his executors,) Johnſon ſtill procraſtinated, but at length executed this draught; ſo careleſsly, however, as to omit firſt filling up the blanks.

When this circumſtance became known to Sir J. H. he repreſented this act to him (as it really was) as a meer nullity, and Johnſon was prevailed upon, on the 27th of November, 1784, at Mr. Strahan's, at Iſlington, to give him the neceſſary inſtructions, which he, Sir J on the ſpot converted into proper legal form, by dictating, conformably to them, a will to Mr. Hoole, who, with ſome other friends, had there called in upon Johnſon, and which being completed was executed by Johnſon and properly atteſted. In the codicil, which Johnſon afterwards made, Sir J aſſiſted in the ſame manner, as to legal phraſeology, and directing the proper mode of execution and atteſtation.

From

From ſo long an acquaintance with him, and from having been intimately conſulted in his affairs, and as it is ſtrongly believed, in conſequence of a converſation that paſſed between them, Sir J. H. was induced, on the event of Johnſon's death, on the 13th day of December, 1784, to undertake to write and publiſh a life of him, and accordingly he ſet himſelf to collect materials for that purpoſe, and for an edition of his works, which with his life was afterwards publiſhed.

Not three months after the commencement of the abovementioned undertaking to write Johnſon's life, he met with the ſevereſt loſs of almoſt any that a literary man can ſuſtain, ſhort of that of his friends or relations, in the deſtruction of his library; conſiſting of a numerous and well-choſen collection of books, ancient and modern, in many languages, and on moſt ſubjects, which it had been the buſineſs of above thirty years at intervals to get together. This event was the conſequence of a fire. Of this loſs, great as it was in pecuniary value, and compriſing in books, prints, and drawings, many articles that could never be replaced, he was never heard in the ſmalleſt degree to complain; but, having found a temporary reception in a large houſe in Orchard-ſtreet, Weſtminſter, he continued there a ſhort time, and then took a houſe in the Broad Sanctuary, Weſtminſter.

This event, for a ſhort time, put a ſtop to the progreſs of his undertaking. As ſoon, however, as he could ſufficiently collect his thoughts, he recommenced his office of biographer of Johnſon, and editor of his works; and completed his intention by publiſhing, in 1787, the life and works, in eleven volumes, octavo, which he dedicated to the king.

With this production he terminated his literary labours; and, having for many years been more particularly ſedulous in his attention to the duties of religion, and accuſtomed to ſpend all his leiſure from other neceſſary concerns in theological and devotional ſtudies, he now more cloſely addicted himſelf to them, and ſet himſelf more eſpecially to prepare for that event which he ſaw could be at no great diſtance; and, the better to accompliſh this end, he, in the month of May, 1788, by a will and other proper inſtruments, made ſuch an arrangement of his affairs as he meant ſhould take place after his deceaſe.

In this manner he ſpent his time till about the month of May, 1789, when, finding his appetite fail him in a greater degree than uſual, he had recourſe, as he had ſometimes had before on the ſame occaſion, to the waters of the Iſlington Spa. Theſe he drank for a few mornings; but on the 14th of that month, while he was there, he was, it is ſuppoſed,

ſeized with a paralytic affection, as on his returning to the carriage which waited for him, his ſervants perceived a viſible alteration in him On his arrival at home he went to bed, but got up a few hours after, intending to receive an old friend from whom he expected a viſit in the evening. At dinner, however, his diſorder returning, he was led up to bed, from which he never roſe, for, being afterwards accompanied with an apoplexy, it put a period to his life, on the 21ſt of the ſame month, about two in the morning. He was interred on the 28th in the cloiſters of Weſtminſter Abbey, in the North walk near the Eaſtermoſt door into the church, under a ſtone, containing, by his expreſs injunctions, no more than the initials of his name, the date of his death and his age, leaving behind him a high reputation for abilities and integrity, united with the well-earnt character of an active and reſolute magiſtrate, an affectionate huſband and father, a firm and zealous friend, a loyal ſubject, and a ſincere Chriſtian, (as, notwithſtanding the calumnies of his enemies, can be abundantly teſtified by the evidence of many perſons now living,) and rich in the friendſhip and eſteem of very many of the very firſt characters for rank, worth, and abilities, of the age in which he lived.

HAWKSMOOR (Nicholas), was the ſcholar of Sir Chriſtopher Wren, but deviated a little from the leſſons and practice of his maſter, at leaſt he did not improve on them, though his knowledge in every ſcience, connected with his art, is much commended, and his character remains unblemiſhed. He was deputy-ſurveyor at the building of Chelſea-college, clerk of the works at Greenwich, and was continued in the ſame poſts by king William, queen Anne, and George I. at Kenſington, Whitehall, and St. James's; ſurveyor of all the new churches, and of Weſtminſter-abbey, from the death of Sir Chriſtopher, and deſigned many that were erected in purſuance of the ſtatute of queen Anne for building fifty new churches: their names are: St. Mary Woolnoth, in Lombard-ſtreet; Chriſt-Church, in Spital-Fields; St. George, Middleſex; St. Anne, Limehouſe; and St. George, Bloomſbury; the ſteeple of which is a maſterſtroke of abſurdity. It conſiſts of an obeliſk: topped with the ſtatue of George I. hugged by the royal ſupporters: a lion, an unicorn, and a king, on ſuch an eminence, are very ſurpriſing.

"The things we know are neither rich nor rare,
"But wonder how the devil they got there."

He alſo rebuilt ſome part of All-Souls-college, Oxford At Blenheim and Caſtle-Howard he was aſſociated with Vanbrugh,

brugh, and was employed in erecting a magnificent mauſoleum there, when he died in March, 1736, near ſeventy years of age. He built ſeveral manſions, particularly Eaſton Neſton in Northamptonſhire; reſtored a defect in Beverley minſter by a machine that ſcrewed up the fabric with extraordinary art; repaired, in a judicious manner, the Weſt end of Weſtminſter-abbey; and gave a deſign for the Radcliffe-library at Oxford.

HAWKWOOD (Sir John), is indebted for a place among the Britiſh worthies to his actions in a foreigh ſervice. He has been ſlightly noticed by his contemporaries at home, and would not have been brought into a conſpicuous point of view but for the engraved portrait of him preſented to the Society of Antiquaries, in 1775, by lord Hailes. He is ſaid, by the concurrent teſtimony of our writers, to have been the ſon of a tanner of Sible Hedingham, in Eſſex, where he was born in the reign of Edward II. Mr. Morant ſays, the manor of Hawkwood in that pariſh takes its name from Sir John. But it was holden before him by Stephen Hawkwood, probably his father, a circumſtance which would lead one to doubt the meanneſs of his birth as well as his profeſſion. Perſons who gave names to manors were generally of more conſiderable rank: and the manor appears to have have been in the family from the time of king John.

Our hero is ſaid to have been put apprentice to a tailor in London: "but ſoon," ſays Fuller, "turned his needle into a ſword, and his thimble into a ſhield," being preſt into the ſervice of Edward III. for his French wars, where he behaved himſelf ſo valiantly, that from a common ſoldier he was promoted to the rank of captain; and for ſome farther good ſervice had the honour of knighthood conferred on him by that king, though he was accounted the pooreſt knight in the army. His general, the Black Prince, highly eſteemed him for his valour and conduct, of which he gave extraordinary proofs at the battle of Poitiers.

Upon the concluſion of the peace between the Engliſh and French by the treaty of Bretigni 1360, Sir John, finding his eſtate too ſmall to ſupport his [illegible] aſſociated himſelf with certain companies called by Froiſſart, "Les Tard Venus;" by Walſingham, "Magna Comitiva." Theſe were formed of perſons of various nations, who, having hitherto found employment in the wars between England and France, and having held governments, or built and fortified houſes in the latter kingdom which they were now obliged to give up, found themſelves reduced to this deſperate method of ſupporting themſelves and their followers by

marauding and pillaging, or by engaging in the ſervice of leſs ſtates, which happened to be at war with each other. Villani, indeed, charges Edward III. with ſecretly authorizing theſe ravages in France, while outwardly he affected a ſtrict obſervance of the peace. At this time in the ſummer, continues this hiſtorian, an Engliſh tailor, named John della Guglea, that is, John of the needle, who had diſtinguiſhed himſelf in the war, began to form a company of marauders, and collected a number of Engliſh, who delighted in miſchief, and hoped to live by plunder, ſurprizing and pillaging firſt one town, and then another. This company increaſed ſo much, that they became the terror of the whole country. All who had not fortified places to defend them were forced to treat with him, and furniſh him with proviſion and money, for which he promiſed them his protection. The effect of this was, that in a few months he acquired great wealth. Having alſo received an acceſſion of followers and power, he roved from one country to another, till at length he came to the Po. There he made all who came in his way priſoners. The clergy he pillaged, but let the laity go without injury. The court of Rome was greatly alarmed at theſe proceedings, and made preparations to oppoſe theſe banditti. Upon the arrival of certain Engliſhmen on the banks of the Po, Hawkwood reſigned his command to them, and profeſſed ſubmiſſion to the king of England, to whoſe ſervants he preſented a large ſhare of his ill-gotten wealth.

The firſt appearance of Hawkwood in Italy was in the Piſan ſervice in 1364; after which period he was every where conſidered as a moſt accompliſhed ſoldier, and fought, as different occaſions preſented themſelves, in the ſervice of many of the Italian ſtates. In 1387, we find him engaged in a hazardous ſervice in defence of the ſtate of Florence. The earl of Armagnac, the Florentine general, having been lately defeated by Venni, the governor of the Sianneſe, the victors marched to ſurprize Hawkwood, and encamped within a mile and a half of him. But this cautious general retreated into the Cremoneſe, and when by ſeveral ſkirmiſhes he had amuſed the enemy, who kept within a mile of him, and thought to force his camp, he ſallied out and repulſed them with loſs. This ſucceſs a little diſcouraged them. Venni is ſaid to have ſent Hawkwood a fox in a cage, alluding to his ſituation: to which Hawkwood returned for anſwer, "the fox knew how to find his way out." This he did by retreating to the river Oglio, placing his beſt horſe in the rear till the enemy had croſſed the river, on whoſe oppoſite bank he placed 400 Engliſh archers on horſeback. The rear by their aſſiſtance croſſed the river and followed the reſt,

reſt, who, after fording the Mincio, encamped within ten miles of the Adige. The greateſt danger remained here. The enemy had broken down the banks of the river, and let out its waters ſwoln by the melting of the ſnow and mountains to overflow the plains. Hawkwood's troops, ſurprized at midnight by the increaſing floods, had no reſource but immediately to mount their horſes, and, leaving all their baggage behind them, marched in the morning ſlowly through the water, which came up to their horſes bellies. By evening, with great difficulty, they gained Baldo, a town in the Paduan. Some of the weaker horſes ſunk under the fatigue. Many of the foot periſhed with cold and ſtruggling againſt the water: many ſupported themſelves by laying hold on the tails of the ſtronger horſes. Notwithſtanding every precaution, many of the cavalry were loſt as well as their horſes. The purſuers, ſeeing the country under water, and concluding the whole army had periſhed, returned back. The hiſtorian obſerves, that it was univerſally agreed no other general could have got over ſo many difficulties and dangers, and led back his ſmall army out of the heart of the enemy's country, with no other loſs than that occaſioned by the floods, which no precaution could have prevented. One of the moſt celebrated actions of Hawkwood's life, ſays Murateri, was this retreat, performed with ſo much prudence and art, that he deſerves to be paralleled with the moſt illuſtrious Roman generals; having, to the diſgrace of an enemy infinitely ſuperior in number and in ſpite of all obſtructions from the rivers, given them the ſlip, and brought off his army ſafe to Caſtel Baldo on the borders of the Paduan. Sir John Hawkwood, as ſoon as he found himſelf among his allies, employed himſelf in refreſhing his troop and watching the enemies motions.

At the end of 1391, the Florentines made peace with Galeazzo and the reſt of their enemies, though on diſadvantageous terms. To reduce the expences of the ſtate, they diſcharged their foreign auxiliaries, except Hawkwood, of whoſe valour and fidelity they had had ſuch repeated proofs, with 1000 men under his command.

Peace being now re-eſtabliſhed abroad, the city of Florence was, in 1393, diſtracted with civil feuds, which were not terminated by the execution and exile of ſome principal citizens. But at the cloſe of this year they ſuſtained a greater loſs in Sir John Hawkwood, who died March 6, advanced in years, at his houſe in the ſtreet called Pulveroſa near Florence. His funeral was celebrated with great magnificence, and the general lamentation of the whole city. His bier, adorned with gold and jewels, was ſupported by the firſt per-

ſons of the republic, followed by horſes in gilded trappings, banners, and other military enſigns, and the whole body of the citizens. His remains were depoſited in the church of St. Reparata, where a ſtatue (as Poggio and Roſſi call it, though it is well known to be a portrait) of him on horſeback was put up by a public decree. If the Florentine hiſtorians did not diſtinguiſh between a ſtatue and a portrait, no wonder our countryman Stowe talks of an "image as great as a mighty pillar," erected to the memory of Sir John Hawkwood at Florence; or that Weever, copying him, calls it "a ſtatue."

In the repreſentation of this hero painted on the dome of the church, he appears mounted on a pacing gelding, whoſe bridle, with the ſquare ornament emboſt on it, is covered with crimſon velvet or cloth, and the ſaddle is red, ſtuffed or quilted. He is dreſſed in armour with a ſurcoat flowing on from his ſhoulders, but girt about his body; his greaves are covered with ſilk or cloth, but the knee-pieces may be diſtinguiſhed under them: his ſhoes, which are probably part of his greaves, are pointed according to the faſhion of the times. His hands are bare: in his right he holds a yellow baton of office, which reſts on his thigh; in his left the bridle. His head, which has very ſhort hair, is covered with a cap not unlike our earls' coronets, with a border of wrought work.

Sir John had a cenotaph in the church of his native town, erected by his executors Robert Rokeden ſenior and junior, and John Coe. It is deſcribed by Weever, as "a tomb arched over, and engraven to the likeneſs of hawks flying in a wood," which, Fuller ſays, was "quite flown away." It is plain the laſt of the writers never took any pains to viſit or procure true information about this monument, which ſtill remains in good preſervation near the upper end of the fourth aile of Sible Hedingham church. The arch of this tomb is of the mixed kind, terminating in a ſort of bouquet, on both ſides of which, over the arch, are ſmaller arches of tracery in relief. The arch is adorned with hawks and their bells, and other emblems of hunting, as a hare, a boar, a boy ſounding a conch-ſhell, &c. The two pillars that ſupport it are charged with a dragon and lion. Under this arch is a low altar-tomb with five ſhields in quatrefoils, formerly painted. In the ſouth window of the chantry chapel, at the eaſt end of this aile, are painted hawks, hawks bells, and eſcallops, which laſt are part of the Hawkwood arms, as the firſt were probably the creſt, as well as a rebus of the name; and we find a hawk volant on Sir John's ſeal. In the north and weſt ſide of the tower are two very neat hawks on perches

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in relief, in rondeaux hollowed in the wall: that over the weſt door is extremely well preſerved. They probably denote that ſome of the family built the tower. Mr. Morant imagines ſome of them rebuilt this church about the reign of Edward III. but none appear to have been in circumſtances equal to ſuch munificence before our hero: and perhaps his heirs were the rebuilders.

Contemporary and ſucceeding writers agree in their praiſes of this illuſtrious general. Both friends and enemies conſidered him as one of the greateſt ſoldiers of his age. Poggio ſtyles him "rei militaris ſcientia clarus, & bello aſſuetus," "dux ſagax," "dux prudens," "tantus dux," "rei bellicæ peritiſſimus," "ad belli officia prudentiſſimus," "expertæ virtutis & fidei;" epithets theſe which might ſerve inſtead of a particular character. Muratori calls him, "Il prode & il "accortiſſimo capitano." As he had been formed under the Black Prince, it is not to be wondered that his army became the moſt exact ſchool of martial diſcipline, in which were trained many captains, who afterwards roſe to great eminence.

The circumſtances of the times muſt make an apology for the frequent changes of his ſervice, which led him to engage as ſuited his intereſt. He was a ſoldier of fortune; and his abilities in the field occaſioned him to be courted by different rival ſtates. The Florentines offered the beſt terms, and to them he ever after adhered with an irreproachable fidelity.

His charity appears in his joining with ſeveral perſons of quality, in this kingdom, in founding the Engliſh hoſpital at Rome for the entertainment of poor travellers.

HAY (WILLIAM, Eſq.), an agreeable Engliſh writer, was born at Glenburne in Suſſex, about 1700, as is conjectured; and educated at Headley-ſchool. In 1730, he publiſhed a poem, called "Mount Caburn," dedicated to the dutcheſs of Newcaſtle; in which he deſcribes the beauties of his native country, and celebrates the virtues of his friends. When lord Hardwicke was called up to the houſe of lords in 1734, he was choſen to ſucceed him, in repreſenting the borough of Seaford among the commons; and he repreſented this borough for the remainder of his life. He defended the meaſures of Sir Robert Walpole, and was the ſuppoſed author of a miniſterial pamphlet, intituled, "A Letter to a Freeholder on the late Reduction of the Land tax to one Shilling in the Pound;" which had been printed in 1732. In 1735, he publiſhed "Remarks on the Laws relative to the Poor, with Propoſals for their better Relief and Employment;" and at the ſame time brought in a bill for the purpoſe. He made another at-

tempt of this kind, but without effect. May 1738, he was appointed a commiſſioner of the victualling-office. In 1753, appeared "Regio Philoſophi; or, the Principles of Morality and Chriſtianity, illuſtrated from a View of the Univerſe, and of Man's Situation in it." This was followed, in 1754, by his "Eſſay on Deformity;" in which he rallies his own imperfection, in this reſpect, with much livelineſs and good humour. "Bodily deformity," ſays he, "is very rare. Among 558 gentlemen in the Houſe of Commons, I am the only one that is ſo. Thanks to my worthy conſtituents, who never objected to my perſon, and I hope never to give them cauſe to object to my behaviour." The ſame year, he tranſlated Hawkins Browne "De Immortalitate Animæ." In 1755, he tranſlated and modernized ſome "Epigrams of Martial;" but ſurvived this publication only a ſhort time, dying June 19, the ſame year. A little time before, he had been appointed keeper of the records in the tower, and it is ſaid that his attention and aſſiduity, during the few months he held that office, were eminently ſerviceable to his ſucceſſors.

He left a ſon, who inherited the imperfect form of his father. This gentleman went into the ſervice of the Eaſt-India company, where he acquired rank, fortune, and reputation; but, being one of thoſe who oppoſed Coſſim Ally Kawn, and unfortunately falling into his hands, was, with other gentlemen, ordered to be put to death at Patna, October 5, 1762. Mr. Hay's works were collected, by his daughter, in two volumes, quarto, 1794.

HAYES (Charles, Eſq.), a very ſingular perſon, whoſe great erudition was ſo concealed by his modeſty, that his name is known to very few, though his publications are many. He was born in 1678, and became diſtinguiſhed in 1704 by "A Treatiſe of Fluxions," folio; the only work to which he ever ſet his name. In 1710, came out a ſmall quarto pamphlet of nineteen pages, intituled, "A new and eaſy Method to find out the Longitude, from obſerving the Altitudes of the Celeſtial Bodies," and, in 1723, "The Moon, a Philoſophical Dialogue;" tending to ſhew, that the moon is not an opaque body, but has original light of her own. During a long courſe of years, the management of the late Royal African Company lay in a manner wholly upon Mr. Hayes, he being annually either ſub-governor or deputy-governor; notwithſtanding which, he continued his purſuit after general knowledge. To a ſkill in the greek and latin, as well as modern languages, he added the knowledge of the hebrew; and publiſhed ſeveral pieces relating to the tranſlation and chronology of the ſcriptures. The African company being diſſolved in 1752, he retired to Down in Kent, where he

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gave himſelf up to ſtudy. May 1753, he began to compile, in latin, his "Chronographia Aſiatica & Ægyptiaca," which he lived to finiſh, but not to publiſh; which, however, was publiſhed afterwards. Auguſt 1758, he left his houſe in Kent, and took chambers in Gray's inn, where he died, December 18, 1760, in his 82d year. The title of his poſthumous work runs thus: "Chronographiæ Aſiaticæ & Ægyptiacæ Specimen, in quo, 1. Origo Chronologiæ LXX Interpretum inveſtigatur. 2. Conſpectus totius operis exhibetur," 8vo.

HAYNES (HOPTON), aſſay-maſter of the Mint near fifty years, and principal tally-writer of the Exchequer for above forty years, in both which places he always behaved himſelf highly worthy of the great truſt repoſed in him, being indefatigable and moſt faithful in the execution of his offices, was a moſt loyal ſubject, an affectionate huſband, a tender father, a kind maſter, and a ſincere friend; charitable and compaſſionate to the poor, a complete gentleman, and conſequently a good chriſtian. He died at his houſe in Queen-Square, Weſtminſter, November 19, 1749. In the next year appeared a miſcellaneous work of his [A], under the title of "The Scripture Account of the Attributes and Worſhip of God: and of the Character and Offices of Jeſus Chriſt. By a candid Enquirer after Truth. Publiſhed at the deſire of the deceaſed Author. Lond. 1750."

HAYNES (SAMUEL), M. A. ſon to the above, was tutor to the earl of Saliſbury, with whom he travelled, and who rewarded him, in June 1737, with the valuable rectory of Hatfield, Herts. In 1740 he publiſhed "A Collection of State Papers," folio; in March, 1743, on the death of Dr. Snape, ſucceeded to a canonry at Windſor; and, in May 1747, he was preſented alſo by his noble patron to the rectory of Clothall (the pariſh in which the earl of Saliſbury's ſeat, called Quickſwood, is ſituated). He was an amiable man and a chearful companion; and died June 9, 1752.

HAYWARD (Sir JOHN), an Engliſh hiſtorian, was educated at Cambridge, where he took the degree of LL.D In 1599, he publiſhed, in 4to, "The firſt Part of the Life and Raigne of King Henrie IV. extending to the End of the firſt Yeare of his Raigne;" dedicated to Robert earl of Eſſex; for which he ſuffered a tedious impriſonment, on account of having advanced ſomething in defence of hereditary right. We are informed, in lord Bacon's "Apophthegms," that queen Elizabeth, being highly incenſed at this book, aſked Bacon, who was then one of her council learned in the law, "whether there was any treaſon contained in it?" who an-

[A] See Lindſey's Sequel to his Apology," pp. 18. 23; and Baron's "Preface to his Cordial for Low Spirits," p. xviii.

ſwered,

ſwered, "No, madam; for treaſon, I cannot deliver my opinion there is any; but there is much felony." The queen, apprehending it, gladly aſked, "How and wherein?" Bacon anſwered, "becauſe he had ſtolen many of his ſentences and conceits out of Cornelius Tacitus." Camden tells us, that this book being dedicated to the earl of Eſſex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on purpoſe to encourage the depoſing of the queen;" and they particularly inſiſted on theſe words in the dedication, in which our author ſtyles the earl "Magnus & præſenti judicio, & futuri temporis expectatione." In 1603, he publiſhed, in quarto, "An Anſwer to the firſt Part of a certaine Conference concerning Succeſſion, publiſhed not long ſince under the Name of R. Doleman." This R. Doleman was the jeſuit Parſons. In 1610, he was appointed by king James one of the hiſtoriographers of Chelſea-college, near London. This college was intended, ſays Fuller, for a ſpiritual garriſon, with a magazine of all books for that purpoſe, where learned divines ſhould ſtudy and write in maintenance of all controverſies againſt the papiſts. Beſides the divines, at leaſt two able hiſtorians were to be maintained in the college, to record and tranſmit to poſterity all memorable paſſages in church and ſtate. This ſcheme was puſhed by the king and other conſiderable perſonages, and was in agitation for ſome years; but dropped at length, nobody knows how. In 1613, he publiſhed, in 4to. "The Lives of the Three Normans, Kings of England; William I. William II. Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his majeſty at Whitehall. In 1624, he publiſhed a diſcourſe, intituled, "Of Supremacie in Affaires of Religion;" dedicated to prince Charles. It is written in the manner of a converſation held at the table of Dr. Toby Matthews, biſhop of Durham, in the time of the parliament, 1605; and the propoſition maintained is, that ſupreme power in eccleſiaſtical affairs is a right of ſovereignty. He wrote likewiſe "The Life and Raigne of King Edward VI. with the Beginning of the Raigne of Queen Elizabeth, 1630," 4to. but this was poſthumous; for he died June 27, 1627. He was the author of ſeveral works of piety.

For the judgements that have been paſſed upon him, Wood tells us, that "he was accounted a learned and godly man, and one better read in theological authors, than in thoſe belonging to his profeſſion; and that, with regard to his hiſtories, the phraſe and words in them were in their time eſteemed very good; only ſome have wiſhed, that, in his 'Hiſtory of Henry IV.' he had not called Sir Hugh Lynne by ſo light a word as Mad-

Mad-cap, though he were ſuch; and that he had not changed his hiſtorical ſtyle into a dramatical, where he introduceth a mother uttering a woman's paſſion in the caſe of her ſon." Nicolſon obſerves, that "he had the repute, in his time, of a good clean pen and ſmooth ſtyle; though ſome have ſince blamed him for being a little too dramatical." Strype ſays, that our author "muſt be read with caution; that his ſtyle and language is good, and ſo is his fancy; but that he uſes it too much for an hiſtorian, which puts him ſometimes on making ſpeeches for others, which they never ſpake, and relating matters which perhaps they never thought on:" In confirmation of which cenſure, Kennet has ſince affirmed him to be "a profeſſed ſpeech-maker through all his little Hiſtory of Henry IV."

HEARNE (THOMAS), an Engliſh antiquary, and indefatigable collector and editor of books and MSS. was the ſon of George Hearne, pariſh clerk of White-Waltham in Berkſhire, and born there in 1680. For ſome time he received no other inſtruction than from his father, who kept a writing-ſchool at Waltham; but, in 1693, Francis Cherry, of Shotteſbrooke, Eſq; took him under his own patronage, and put him to the free-ſchool of Bray, in Berks. Here he made ſo extraordinary a progreſs in the greek and latin tongues, and was withal ſo remarkable for his ſobriety and good manners, that Mr. Cherry, by the advice of his friend Mr. Dodwell, who then lived at Shotteſbrooke, took him into his family, and provided for him as if he had been his own ſon. He inſtructed him every day in religion and claſſical learning; as did Mr. Dodwell, when he was abſent. Mr. Cherry, pleaſed with cultivating an underſtanding ſo ſuſceptible of improvement, determined to beſtow on him a liberal education; and accordingly, in December 1695, entered him of Edmund-hall, Oxford. That foundation was then governed by Dr. Mill, who had under him as vice-preſident Dr. White Kennet, afterwards biſhop of Peterborough, then one of the moſt eminent tutors in the univerſity, and at the ſame time vicar of Shotteſbrooke, to which cure he had been preſented by Mr. Cherry. Happily for Hearne, both the head of his college and his tutor were votaries of antiquity, to which he himſelf had a natural and even violent propenſity. This was conſpicuous in him, even while a boy; when he was obſerved to be continually plodding over the old tomb-ſtones of his own pariſh-church-yard, as ſoon almoſt as he was maſter of the Engliſh alphabet. This diſpoſition, joined with his unwearied induſtry, recommended him particularly to Dr. Mill; who being then buſy about an Appendix to his "Greek Teſtament," and finding him to be well verſed in MSS. got him to examine ſeveral he had

had occaſion to make uſe of in that work. When he was no more than three years ſtanding, he went, at Dr. Mill's requeſt, to Eton, to collate a MS. of Tatian and Athenagoras in the library there. The copy of the variations he had noted, written by his own hand, is in the Bodleian library, and was uſed by Mr. Worth in his edition of Tatian, and by Mr. de Chaire in that of Athenagoras, though neither of theſe editors have made any mention of it. He was likewiſe of great ſervice to Dr. Grabe, at that time reſident in Edmund hall, for whom he compared many MSS. and made conſiderable collections.

In act term, 1699, he took the degree of B. A. and ſoon after was offered very advantageous terms to go a miſſionary to Maryland; but, being unwilling to leave Oxford, and the valuable acquaintance he had contracted there, he declined the offer. After he had taken his degree, he became a conſtant ſtudent in that noble repoſitory of antiquities, the Bodleian library; and was ſo noted for the length and frequency of his viſits, that Dr. Hudſon, ſoon after he was choſen keeper thereof, took him for a coadjutor, having firſt obtained the conſent of the curators. He became M. A. in 1703, was afterwards made janitor of the public library, and, in 1712, ſecond librarian of the Bodleian. In January 1714-15, he was elected archetypographus of the univerſity, and eſquire-beadle of the civil law; which poſt he held, together with that of under-librarian, till November following; but then, finding they were not tenable together, he reſigned the beadleſhip, and very ſoon after the other place alſo, by reaſon of the oaths, with which he could not conſcientiouſly comply. He continued a nonjuror to the laſt, much at the expence of his worldly intereſt; for, on that account, he refuſed ſeveral preferments, which would have been of great advantage and very agreeable to him. He died at Oxford, and was buried in St. Peter's church-yard, where there is a tomb erected for him, with this inſcription written by himſelf: "Here lyeth the Body of Thomas Hearne, M. A. who ſtudied and preſerved Antiquities." He died June 10, 1735, aged 55 Years. Deut. xxxii. 7. "Remember the days of old, conſider the years of many generations; aſk thy father, and he will ſhew thee, thy elders, and they will tell thee,—Job. viii. 8, 9, 10. Enquire, I pray thee." He had with great parſimony ſaved about 1300l. which his relations, who were poor, found after his death among his books and papers.

A liſt of the books he publiſhed, for he was rather an editor than an author, may be acceptable to the curious; and therefore we will enumerate them as briefly as poſſible. They are as follow: 1. "Reliquiæ Bodleianæ; or, ſome genuine Remains

Remains of Sir Thomas Bodley, &c. 1703." 2. "Plinii Epiſtolæ & Panegyricus, &c. 1703." 3. "Eutropius. Meſſala Corvinus. Julius Obſequens, &c. 1703." 4. "Ductor Hiſtoricus," 2 vols. They did not come out together; a ſecond edition of the firſt was publiſhed in 1705, and the ſecond volume was publiſhed in 1704. Our author was not ſolely concerned in this work, ſome parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aſide this deſign, upon the appearance of the Engliſh tranſlation of Puffendorf's introduction, which begins where the ſecond volume of the "Ductor Hiſtoricus" ends, and continues the hiſtory to the preſent times. 5. "Juſtini Hiſtoria, 1705." 6. "Livy, 1708," 6 vols. 7. "A Letter, containing an Account of ſome Antiquities between Windſor and Oxford, with a Liſt of the ſeveral Pictures in the School-gallery adjoining to the Bodleian Library," printed in 1708, in the "Monthly Miſcellany, or Memoirs for the Curious:" and reprinted at the end of the fifth volume of Leland's "Itinerary," but without the liſt of the pictures; which, however, being greatly ſought by the curious cauſed him to reprint 100 copies of the whole in 1725. 8. "The Life of Ælfred the Great, by Sir John Spelman, from the original MS. in the Bodleian Library, 1710." 9. "The Itinerary of John Leland the Antiquary, intermixed with divers curious Diſcourſes, written by the Editor and others, 1710," 9 vols. A new edition was printed in 1744. 10. "Dodwelli de Parma equeſtri Woodwardiana diſſertatio, &c. 1713." 11. "Lelandi de rebus Britannicis collectanea, 1715," 6 vols. 12. "Acta Apoſtolorum, Græco-Latine, literis majuſculis. E codice Laudiano, &c. 1715." 13. "Joannis Roſſi antiquarii Warwicenſis hiſtoria regum Angliæ, 1716." It was printed again with the ſecond edition of Leland's "Itinerary," and now goes along with that work. 14. "Titi Livii Foro-Julienſis vita Henrici V. regis Angliæ. Accedit ſylloge epiſtolarum à variis Angliæ principibus ſcriptarum, 1716." 15. Aluredi Beverlacenſis annales; ſive hiſtoria de geſtis regum Brittanniæ, &c. 1716." 16. "Gulielmi Roperi vita D. Thomæ Mori equitis aurati, lingua Anglicana contexta, 1716." 17. "Gulielmi Camdeni Annales rerum Anglicarum & Hibernicarum, regnante Elizabetha, 1717," 3 vols. 18. "Gulielmi Neubrigenſis hiſtoria ſive chronica rerum Anglicarum, 1719." 19. "Thomæ Sprotti chronica, &c. 1719." 20. "A Collection of curious Diſcourſes written by eminent Antiquaries upon ſeveral Heads in our Engliſh Antiquities, 1720." 21. Textus Roffenſis, &c. 1720." 22. "Roberti de Aveſbury hiſtoria de mirabilibus geſtis Edwardi III. &c. Appendicem etiam ſubnexuit, in qua inter alia continentur

tinentur Letters of King Henry VIII. to Anne Boleyne, 1720." 23. Johannis de Fordun Scotichronicon genuinum, una cum ejuſdem ſupplemento ac continuatione, 1722." 24. "The Hiſtory and Antiquities of Glaſtonbury, &c. 1722. 25. "Hemingi Chartularium eccleſiæ Wigornienſis, &c. 1723." 26. "Robert of Glouceſter's Chronicle, 1724,&c." in 2 vols. 27. "Peter Langtoft's Chronicle, as illuſtrated and improved by Robert of Brune, from the Death of Cadwalader to the End of King Edward the Iſt's Reign, &c. 1720," in 2 vols. 28. "Johannis, confratris & monachi Glaſtonienſis, chronica: ſive hiſtoria de rebus Glaſtonienſibus, &c. 1720." 29. "Adami de Domerham hiſtoriæ de rebus geſtis Glaſtonienſibus, &c. 1727, in 2 vols. 30 "Thomæ de Elmham vita & geſta Henrici V. Anglorum regis, &c. 1727." 31. "Liber niger Scaccarii, &c. 1728," 2 vols. 32. "Hiſtoria vitæ & regni Richardi II. Angliæ regis, à monacho quodam de Eveſham conſignata, 1729." 33. "Joannis de Trokelowe annales Edwardi II &c. 1729." 34. "Thomæ Caii vindiciæ antiquitatis academiæ Oxonienſis, &c. 1730," 2 vols. 35. "Walteri Hemingforde, canonici de Giſſeburne. hiſtoria de rebus geſtis Edvardi I. II. III. &c. 1731," in 2 vols. 36. "Duo rerum Anglicarum ſcriptores veteres, videlicet, Thomas Otterbourne & Johannes Wethamſtade, ab origine gentis Britannicæ uſque ad Evardum IV &c. 1733," in 2 vols. 37. "Chronicon ſive annales prioratus du Dunſtable. &c. 1733." 38. "Benedictus, abbas Petroburgenſis, de vita & geſtis Henrici II. Richardi I. &c. 1735," in two vols. The reader will be apt to fancy that Mr. Hearne had laboured pretty ſufficiently, having probably publiſhed more than would be ever read; however, he was going on in the ſame way, and was got to the eve of another publication in two vols. 8vo, when death very cruelly withheld his hand. He was an editor of a very peculiar caſt; for he ſcarcely ever publiſhed an old writer, without intermixing with or adding to him a parcel of papers, which had little or perhaps no relation at all to the principal work. Theſe odd farragoes are generally introduced by long and elaborate prefaces, ſome in latin, others in engliſh, as miſcellaneous as their following collections. The capriciouſneſs of the man's genius, and the oddity of his taſte, are indeed ſufficiently obvious; yet, without doubt, there are many readers, to whom his compoſitions will afford entertainment. All his works, except the firſt, were printed at Oxford; all in 8vo.

We have obſerved above, that he lived and died a nonjuror; yet it appears, that he was not thus rigid in the beginning of his life, from a pamphlet aſcribed to him, and ſaid to be written

written in his 22d year. The title is, "A Vindication of thoſe who take the Oath of Allegiance to his preſent Majeſty, from Prejudice, Injuſtice, and Diſloyalty, charged upon them by ſuch as are againſt it." It is addreſſed to Mr. Cherry, from whom it came with many other MSS. expreſsly by will to the Bodleian library. It is dated from Edmund-hall in Oxford, June 11, 1730. In 1731, it was printed by an anonymous editor, who prefixed to it a print of the author and a preface, containing a ſatyrical account of him. The piece itſelf is ſo wretched a compoſition in all reſpects, as to be a real curioſity; ſo that it is not a wonder, that it did not convert the gentleman to whom it was addreſſed. Beſides the Herculean labours already mentioned, he made indexes to ſeveral works; and, among the reſt, to the folio edition of "Lord Clarendon's Hiſtory of the Rebellion," in 1704.

HEATH (JAMES), an Engliſh hiſtorian, was born, 1629, in London, where his father, who was the king's cutler, lived. He was educated at Weſtminſter-ſchool, and became a ſtudent of Chriſt-church, Oxford, in 1646. In 1648, he was ejected thence, by the parliament-viſitors, for his adherence to the royal cauſe; lived upon his patrimony, till it was almoſt ſpent; and then, fooliſhly marrying, was obliged to write books and correct the preſs, in order to maintain his family. He died, of a conſumption and dropſy, at London, in Auguſt 1664, and left ſeveral children to the pariſh. He publiſhed, 1. "A brief Chronicle of the late inteſtine War in the three Kingdoms of England, Scotland, and Ireland, &c. 1661," 8vo. afterwards enlarged by the author, and completed from 1637 to 1663, in four parts, 1663, in a thick 8vo. To this was again added a continuation from 1663 to 1675 by John Philips, nephew by the mother to Milton, 1676, folio. 2. "Elegy upon Dr. Thomas Fuller, 1661." 3. "The Glories and Magnificent Triumphs of the bleſſed Reſtoration of King Charles II. &c. 1662." 8vo. 4. "Flagellum; or, the Life and Death, Birth and Burial, of Oliver Cromwell, the late Uſurper, 1663" The third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderſon, Biſhop of Lincoln, 1662." 6. "A new Book of loyal Engliſh Martyrs and Confeſſors, who have endured the Pains and Terrors of Death, Arraignment, &c. for the Maintenance of the juſt and legal Government of theſe Kingdoms both in Church and State, 1663," 12mo. 7. "Brief but exact Survey of the Affairs of the United Netherlands, &c." 12mo. The reaſon why ſuch writers as our author continue to be read, and will probably always be read, is, not only becauſe "Hiſtoria quoquo modo ſcripta delectat;" but alſo becauſe in the

the meaneſt hiſtorian there will alwavs be found ſome facts, of which there will be no cauſe to doubt the truth, and which yet will not be found in the beſt. Thus Heath, who perhaps had nothing but pamphlets and newſpapers to compile from, frequently relates facts that throw light upon the hiſtory of thoſe times, which Clarendon, though he drew every thing from the moſt authentic records, has omitted.

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